Family Learning in English for Speakers of Other Languages (FLESOL): a case study of Yemeni women's perspectives

Hasumatiben Patel, BA (Hons), MA, PGCert Education

A thesis submitted in partial fulfilment of the requirements of the University of Wolverhampton for the degree of Doctor of Education in Professional Inquiry

September 2020

This research programme was carried out in collaboration with the Adult Community Learning Family Learning English for Speakers of Other Languages Yemeni Women programme.

This work or any part thereof has not previously been presented in any form to the University or to any other body whether for the purpose of assessment, publication or for any other purpose (unless otherwise indicated). Save for any express acknowledgements, references and/or bibliographies cited in the work, I confirm that the intellectual content of the work is the result of my own efforts and of no other person.

The right of Hasumatiben Patel to be identified as author of this work is asserted in accordance with ss.77 and 78 of the Copyright, Design and Patents Act 1988. At this date copyright is owned by the author.

Signature: *H Patel*

Date: 01/09/2020

Abstract

This research examined a group of Yemeni women enrolled on a Family Learning (FL) and English for Speakers of Other Languages (ESOL) programme in the UK. The study addressed three central elements: the ways in which the women conceptualise learning, their motives for engaging in FLESOL, and the barriers to learning they experience. The investigation begins by reviewing Government policies on ESOL learning in Adult Education (AE) and considers the challenges faced by ESOL learners. The review explores the wide-ranging factors which impact upon learning as discussed in existing research and literature. This research argues that government policy and cuts in funding underestimate the complexities of developing life chances for learning. The study contributes to the debate about the value of FLESOL in community learning and aims to provide a deeper understanding of the benefits for this group of learners. The notion of community underpins the learner-centred approach employed in the study, which used a narrative inquiry methodology. An in-depth narrative inquiry was conducted with five participants, involving qualitative semi-structured interviews and a focus group. The study employed imaginative strategies including memorable items and photo elicitation to prompt the views of the participants and to examine their experiences. By selecting a group of FLESOL participants who have not received consideration before, and whose voices are rarely heard, the research demonstrates the nuances of their learning, motivations and perceived barriers. Participants' stories provide insights into what they feel is important for their learning in a FLESOL environment. Their stories have important implications for decision-makers regarding funding allocation and eligibility criteria to access ESOL. The emergent findings highlight the importance of learning English as a tool which supports change in women's social capital, well-being and empowerment. It also illustrates that these changes have to come from within the Yemeni women themselves through balancing their new life in the UK with traditional family roles and expectations.

Acknowledgments

I wish to thank the research participants within this research; I gratefully acknowledge the guidance and encouragement of my Supervisory Team. Dr Linda Devlin, my Director of Studies, has supported me throughout my research journey. I am indebted to Dr Brendan Bartram for his swift responses when I just needed someone to talk to; his positive encouragement, feedback, and enthusiasm helped me to keep focused when I found working full-time and undertaking an educational doctorate very challenging.

I am grateful to the late Dr Vinette Cross who inspired me to be creative with data collection and in the presentation of my findings to capture the reader's interest.

Finally, I wish to thank my mentors Jane Freshney and Farzana Zaidi for their generous time and support throughout my study.

Contents

Chapter One: Introduction

1 Introduction

My interest in exploring the perceptions of learning from the perspective of Yemeni women emerged from my work as a tutor, senior adult community teaching and learning manager and coordinator for ESOL. My experiences in the classroom and as a curriculum manager highlighted how significant ESOL classes are as a place for learners to meet others, share experiences, and learn from each other, as well as from their tutor. These observations led me to reflect on my own learning journey and experiences as a second language speaker. This research project emerged from a desire to find out more about learning in the context of the Yemeni community and about how the support of community can lead to overcoming barriers and creating a positive teaching and learning experience.

As a practitioner, I became aware of the social and cultural constraints Yemeni women have to deal with from within their community and from external (institutional) forces. At first, I found it difficult to understand why some of the women did not have formal education in their childhood. Much of their way of life is based on tradition, culture and the expectations of their immediate and extended families. Alongside this the women have experienced collectively and individually the power exercised by patriarchal relations within the context of British society (Shain, 2013). For some learners, learning English may be their first steps in a classroom environment. In addition, it is learning in a new location - the UK. The research, which took place from 2014 to 2017, is based on a West Midlands FLESOL programme involving Yemeni women.

The complex and diverse needs of mothers in the FLESOL context inform how a community of practice can impact on learners' lives. Attending on a regular basis can be difficult due to family responsibilities, especially in a patriarchal community where women are expected to stay home and look after the family. My research interest emerged from my previous experiences as an ESOL Manager; I noticed that language issues formed the most important part of discussions at curriculum meetings. The centrality of language in FLESOL learners' learning and well-being became apparent, as did the difficulties some women experienced in coping with everyday situations and helping their children. The women attend FLESOL

classes as they want to find ways to support their children. My particular interest is the experience of a group of Yemeni women attending FLESOL, and how knowledge of their experiences may inform teaching policy and practice. In order to explore the women's lives, my starting-point was to find out more about their experiences of learning and their motivations and barriers in engaging in FLESOL classes. My research questions are:

1. How do Yemeni women learners conceptualise learning?
2. What motivates Yemeni women to engage with the FLESOL programmes?
3. What barriers to FLESOL engagement do the women experience?

Learner-centred approach

I felt it was important to investigate further these women's experiences. Taking a learner-centred approach is important as it helps to understand the context of learners in this study. Adult FLESOL programmes are influenced by the learner-centred movement - "focusing not just on what people do with the language but how they learn it and encouraging learners' investment and participation" (Belcher, 2006, p. 136). I am interested in the construct of learning experiences as discussed in several academic fields of interest, including second language learning, motivation and learning barriers (Vygotsky, 1978, Freire, 1973, Gardner, 1995, Simpson, 2016, Cooke and Ellis 2015). I wanted to understand how learning experiences relate to these theories and how my practice could be improved by research (Figure 1). To do this I needed to understand the influences of other factors on the learners: how socio-economic factors impact their internal and external lives and their learning. I wanted to investigate their motivational trigger-points and their barriers in life, and how these impacted on their FLESOL engagement. Women's meaningful involvement in learning is marked by difference. For the women in this study, FLESOL is about taking the first steps to engagement in accessing learning. Information about the motivation to engage can be used to improve their learning experiences and FLESOL provision. Figure 1 outlines how these elements were brought together as a theoretical framework for the study.

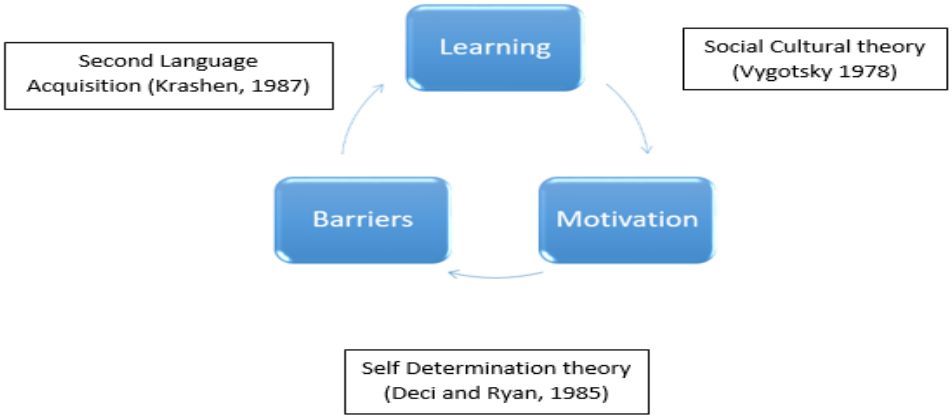


Figure 1: Theoretical framework of learner-centred approach to learning

In addressing this research project, it was necessary to further explore and investigate the learning experiences of Yemeni women in their cultural setting. It can be said that a community may have developed a certain set of ideologies that they uphold. Therefore, a social approach was adapted to capture the women's learning experiences in a FLESOL setting. To support this, participants' stories have been used to explore the ways in which learning is linked to the context of the women's social world and their narratives (Ros i Solé, 2016). The specific beliefs and social context of the Yemeni women in the setting were captured to enable the FLESOL programme to meet the needs of these participants.

1.1 Rationale

The starting-point for thinking about this research was looking at the engagement of Yemeni mothers in FLESOL provision and how individual participants' experiences of learning impact on their lives, especially with regard to empowerment and transformation. In addition, individuals rarely live in isolation and communities have an important part to play. The rationale for this research is to provide fresh qualitative insights into the experiences of this group of learners (Ros i Solé, 2016). To do this it is important to review the national policy context for ESOL learning and its influence on the FLESOL programme. In 2013, Prime Minister David Cameron stated that "mass immigration has led to discomfort and disjointedness in neighbourhoods because some migrants have been unwilling to integrate

or learn English" (Bryers, Winstanley and Cook, 2013 p. 18). Additionally, the perceived UK priority was the importance of addressing the language needs of migrants, particularly Muslim women, to prevent their sons from turning to extremism, (Cameron in Mason and Sherwood, 2016). Cameron arguably further stigmatised Muslim women/mothers by stating that "after two-and-half years they should be improving their English and we will be testing them" (cited in Mason and Sherwood, 2016 p. 2). However, in my experience, to be able to educate all groups and particularly to raise the level of English for Muslim women, we ultimately need to give voice to groups who are considered multiply marginalised (Casey, 2016).

In a sense, Cameron sounded no different to Blunkett (2002), who insisted that "immigrants must be empowered to learn English or else" (Blunkett, 2002 p. 7). The current context is reflected in the 2019 rhetoric by Boris Johnson. He wrote in his *Telegraph* column that Muslim women wearing full-face veils "look like letter boxes" and compared their appearance to "bank robbers". The "Burka," he stated, is oppressive (Johnson, 2018). With his demeaning remarks, it can be argued that he marginalised Muslim women. This may consequently affect their self-esteem and motivation to learn the language of their host country. Unfortunately, the global rise in far-right movements is also having a negative impact on minorities in the UK (Simpson, 2018).

Blunkett (2002), Cameron (in Mason and Sherwood, 2016) and Johnson (2018) say "Muslim women" and not migrant women when speaking of forced gender segregation, discrimination and social isolation. They claim to be trying to help individual women but they are arguably placing women at the centre of vast geopolitical problems. Pre-Brexit and post-Trump rhetoric and realities may serve only to heighten their marginality. In a global context, Trump made it very clear: in his America, "Muslim citizens do not exist" (Bayoumi, 2016). The 2018 Integrated Communities Strategy Green Paper 2 highlighted that women find it difficult to find suitable ESOL provision. The Government's response to the consultation was that "everyone in England [should have] the English language skills to get on in life and contribute to a strong and integrated society and economy", (HMG Integrated Communities Strategy Green Paper, p. 16). In short, then, the aim for this research is to explore the Yemeni women's perceptions and experiences of learning, as these have not received consideration before, and their voices not heard. This particular community group

are identified as non-achievers by the adult community learning team, but their motivations are often extremely high to compensate for the lack of encouragement in their upbringing (Petty, 2006), hence the women became participants in this study. The learners' experiences can help to inform a construct of learning not previously considered or developed. My tacit insider knowledge (Le Gallais 2008), gained from personal experience, privileged an insight into the experiences of these Yemeni mothers, and further informed the design and implementation of my study.

1.2 Study context

The role of the learners in FLESOL involves interaction between different people and groups. It offers opportunities to learn about the lives and language of the host country and about the lives and languages of individuals from other backgrounds and cultures; and those working with ESOL learners can learn about their students' experiences and learning journeys. Studies have examined the different factors that can affect ESOL learners and learning (Appleby and Bathmaker, 2006; Hodge, Pitt, and Barton, 2004; Hubble and Kennedy, 2011; O'Sullivan, 2012; Roberts and Baynham, 2006). Others have examined the role played by adult education and the need for government to allocate further funding (Appleby and Bathmaker, 2006; Hamilton, 2009). The findings from these and other studies show that most ESOL learners are positive about learning English and integrating into British society.

Being able to speak English is often an important part of feeling empowered when the participants communicate with their doctor, school teachers and others, but more so when they can support their children with homework and be independent. The Home Office (2019) requires immigrants to attend language classes as their language competence is measured and linked to UK citizenship or settlement. For women such as these participants who have been in the UK for more than five years now, the stakes are high: "the implications are considerable since citizenship determines continued residence in the state and access to rights and benefits such as health, education, and welfare," (Shohamy and McNamara, 2009 p. 1; Khan, 2019). However, for educators to support them effectively, it is important to recognise the women's needs to communicate with the wider community and to provide them with the learning needed to make sure they are equipped to play a part

in their community. This is a challenge for FLESOL as there is a tension between policy requirements and the women's needs upon arrival in the UK. There is often limited provision at the early stages of their learning, with providers struggling to meet demand at pre-entry and entry levels (HMG Integrated Community Strategy Green Paper, 2018; Pember, 2019).

Provision is nationally and locally limited by allocation of budgets to local authorities but could be developed if more funding is injected to support pre-entry needs. The eligibility criteria to access learning were fully endorsed by the government in 2010 (BIS, 2010), which signalled cuts in funding for those groups of learners who were not on active job-seeking benefits. Further cuts in the Adult Education Budget (AEB) and the main source for ESOL funding provision, the Education and Skills Funding Agency (ESFA) in 2019 are subject to change following the decision on Brexit in January 2020. However, the current eligibility guidelines on ESOL from ESFA-funded AE for those who are registered as unemployed state that they "…will fully fund individuals aged 19 and over on the day they start their ESOL learning where they are unemployed" (ESFA, 2019 p. 43). For those who are employed the ESFA will "…co-fund all other individuals aged 19 and over on the day they start their ESOL learning aim. Where learners are employed, the low-wage flexibility may apply," (ESFA, 2019 p. 44).

1.3 The FLESOL policy context and evolution

It is worth noting that the UK has not had a national ESOL strategy since 2015, from which point the National Association for Teaching English and other Community Languages to Adults has been calling for one (NATECLA, 2017). They assert that the lack of investment in ESOL has led to migrants being unable to get help to develop their language skills. Language skills are not just important in communicating effectively; they also enable independence and freedom of expression, without which integration and their ability to contribute positively to UK society are difficult (Roden, 2017). In 2018 the UK Government published the Integrated Communities Strategy Green Paper (2018). It outlines the development of a new strategy to teach ESOL, aimed at improving integration, particularly for women in isolated and segregated communities, by promoting ESOL through new networks of

conversation clubs and by supporting local authorities to improve the ESOL provision for those who need it most.

The link between ESOL and immigration is reflected in the way ESOL has been funded. Until 1998, ESOL funding came from the Home Office, known as 'Section 11' (Hamilton and Hillier, 2009), rather than from the Department for Education and Science (DES). According to Hamilton and Hillier, this is what led to "framing ESOL as an immigration issue" (p. 4); hence ESOL "was treated as a social 'problem' resulting from immigration, rather than primarily as an educational issue," (2009, p. 4). Family learning programmes were expanded through the Skills Funding Agency (SFA) in the late 1990s. In 2000, the Learning and Skills Council (LSC) was set up to fund Adult and Community Learning, and funding for family learning commenced in 2002. This evolving policy context thus influenced my interest in investigating the Yemeni mothers attending the FLESOL programme.

At present, the changes proposed by 'Local Enterprise Partners' (LEPs) in respect of allocation of funding and cuts for the West Midlands Combined Authority (WMCA, 2017), are most likely to impact on women learners. In the context of my study, only those in receipt of Jobseekers Allowance or Employment Support Allowance can access free ESOL classes (ESFA, 2019). Those who fall outside these categories must pay at least 50% towards costs, regardless of income (ESFA, 2019). Women in my study and many learners nationally are not registered unemployed or benefits claimants, and they are not actively seeking employment. They are dependent on their husbands and more likely to live in poverty (Casey, 2016). This study argues it is important to understand the lives of marginalised women where they connect with the process of learning, along with planning for their future with a view to social cohesion.

As stated, this investigation explored the lives of members of the Yemeni Community. I am currently working with them to actively generate knowledge to contribute to solving the issues facing them. To capture their perceptions of learning, their motivations for joining the programme, and the barriers they experienced, I concentrate on the methodological framework of narrative enquiry (Clandinin and Connelly, 2000). The term 'story' and 'narrative' are used interchangeably: narrative offers a means by which the 'how' of the story construction can be examined (Riessman, 1993). Thinking about my study in narrative

terms allows me to “conceptualise the inquiry experience as stories on several levels” (Clandinin and Connelly, 2000, p. 71). Narrative can be defined as predominantly factual whereas stories are reflective and creative, usually revealing something important about the human condition. Haigh and Hardy (2011, p. 3) state that “stories are always true; it’s the facts that mislead”. The study explores the women’s stories of their experiences, motivations and barriers to learning. It looks at the main benefits the women gain from the FLESOL course, changes in their involvement in children’s schools, and their aspirations.

Through their narratives, participants explain how their roles have changed since their arrival in the UK. The changes included both personal and social impact as a result of their new learning experiences. Research in ‘Family Learning Works’ (2018) found that Family Learning can increase children’s attainment by as much as 15 percentage points for children from disadvantaged families: “Family learning can close the attainment gap and help end the ‘life-chance lottery’ by creating a culture of aspiration in every family” (Learning and Work Institute, 2018).

My learning experience is an integral part of this study: as a doctoral researcher I am part of the research context, and as a second language learner, I recognise the reflexive stance. My story in Figure 2 illustrates my starting-point as a “diamond trapped under ice with a puzzle look and foggy lens”, I felt at the time this was the best way to present my own living educational theory of my professional self (Whitehead, 1999, p. 97). I shared my story with my participants as I located myself within this study. This may have influenced my participants’ engagement with the research by encouraging them to think about their own experiences that have been part of their individual journeys.

What is your image of yourself as a educator?	What is your preferred image of the educator/student relationship?	What is your image of yourself as a researcher?	What is your preferred image of the reseacher/subject relationship?
Rough Diamond	**Researcher Polishing**	**Critical friends - two rough diamonds**	**Multi-facet Polished Diamond**
			
Sketch One	**Sketch two**	**Sketch Three**	**Sketch Four**
Trapped under ice with a puzzle look and foggy lens	Making progress and shaping up. Industry expression, hands on laptop, researcher reflecting and recording	Peers, friends, rough cutting, sharing experience and working through ideal clearer diamond shape towards polished diamond	Expressing in many faces, reflecting, reflexivity, can develop more collaborative, responsive, and ethical ways of managing, impact of those actions from a broader perspectives as good practice (Cuncliffe, 2004).

Figure 2: My journey as an educator and researcher

1.4 Summary of the thesis

Chapter 1 offers a summary and outlines my interest in finding out more about the experiences of my Yemeni participants. Chapter 2 is where I present my review of the literature and recent research into theoretical concepts informing the pedagogical approaches – second language definitions, intergenerational family learning, my theoretical categories and how my findings extend and challenge ideas on developing FLESOL programmes (Chapters 4 and 5). The theories of learning and the barriers experienced by the women provided me with the resources for my investigation. By reviewing the findings of others along with my own findings, I can show how they interpret my theoretical categories and how my findings extend and challenge ideas on developing FLESOL (Chapter 4 and Chapter 5). The chosen research design and methodology for this study is discussed in Chapter 3. It further justifies the use of my research methods: storyboards, interviews, and photo elicitation employed for data gathering. The focus of Chapter 4 is to present the methods used for data collection to support this study. It offers justification for selecting qualitative methods to collect, collate, interpret and analyse the data (Cohen and Manion,

1994; Cohen et al., 2011). The data analysis section gives an insight into how I analysed the data and outlines my use of the research questions as a preliminary organising framework.

My position within the research and the reflexivity of my own beliefs and assumptions are explored in Chapter 3 (section 3.2.3). The theoretical influences of Krashen (1987), Vygotsky (1978), Deci and Ryan (1985) and Bronfenbrenner (1979) have been highlighted as important in the research. The aim for this study was to generate a space where the women could tell their stories and have their voices heard. An overview of the key themes emerging will be presented to enable me to theorise the women's experiences of FLESOL. In the final chapter, I focus on the study's conclusions and address the nuances and contributions to the field, alongside recommendations for the potential enhancement of FLESOL. This chapter also considers implications for future research and FLESOL practice.

Chapter Two: Literature review

2 Introduction

The significance of including a literature review to guide any research cannot be overstated. Bell (2010) suggests it provides the reader with a visual of what knowledge already exists and surrounds the subject investigated. The review will also facilitate the researcher to discover what others have found out, which Thomas (2009) suggests allows the study to be placed "in the context of what is already known" (p. 30). Therefore, in this chapter I will explore the definition of key terms, the FESOL policy context and evolution and conceptualisations of learning. Given ESOL is the domain of learning, I will address theories of language learning motivation, and the barriers affecting learning and engagement.

Key terms: English language programmes and definitions

There are several types of English courses taught in the UK. For the purposes of this study, English refers to ESOL, i.e.:

> ...the teaching and learning of English for adults, who migrate to English dominant countries such as the UK, Australia, Canada, and the USA.
>
> (Simpson, 2016, p. 177)

The courses are generally taught in colleges and by adult learning providers to adult learners, often migrants and refugees and those who are settling in the UK (Graham-Brown, 2017).

Family learning refers to:

> ... any learning activity that involves both children and adult family members, where learning outcomes are intended for both, and that contributes to a culture of learning in the family.
>
> (NIACE, 2013, p. 7)

Family literacy, language and numeracy (FLLN) is an umbrella term used to describe this curriculum. Carpentieri et al. (2011) suggest that this curriculum improves children's literacy skills. However, it does not concern itself with improving adult skills; the focus for adults is improving their ability to support their children's literacy, language or numeracy development. Arriving in a country where the language is different from the home country

does not automatically give learners the motivation to learn. Li and Simpson (2013) recognise that attending an English class is the best way to learn language and develop life skills. Contextualised programmes empower parents to support children with homework, attend school assemblies and participate in social events (Day, William and Fox, 2009).

Giles et al's (2008) studies on Family Literacy for adults revealed that adult learners were empowered with knowledge about the curriculum, for example, through offering parents books or picture books that they could take home and read with their children. However, their studies in FLESOL contexts revealed that for some mothers who cannot read or speak English, it is difficult to become members of their new society. The next section gives an overview of community learning and family learning.

Community learning

Examining the idea of community learning, Lave and Wenger (1991) propose that it involves a process of engagement in a community. A community is formed by people who engage in a process of elective learning in a shared domain of human enterprise (Smith et al., 2003, 2009). ESOL community provision helps learners to build their confidence and develop their skills so that they can become more involved in their local community and wider society. What is relevant for FLESOL is considering the concept of community within the process of learning. Learners elect to join a FLESOL group, as the learning is voluntary. FLESOL practice can thus be viewed as elective learning and learners can join or leave a programme at any time, whereas in ESOL programmes, learners must commit to learning through regular attendance. As many participants' main priority is their immediate family, the FLESOL programme is more suitable.

FLESOL programmes aim to aid language acquisition and open up opportunities. They have the potential to impact two generations of learners while operating to adjust the power relationships between dominant cultural establishments and marginalised groups, moving from individual learning to a situational context. We can take the view that the situation in which learning takes place plays an important role. Intergenerational learning operates in a variety of settings and draws together communities and groups to explore knowledge and heritage and enhance community cohesion (Lamb, 2009). In FLESOL, the focus of the intergenerational learning is mother and child learning together (Lamb, 2009). This

situation has the potential to generate positive outcomes for individuals and communities (Granville, 2002). The specific location may influence the nature, meaning or process of learning (Taylor, 2005). The major situational change in learning environments for Yemeni women learners triggers deep questions about the impact this may have on their experiences of learning. Their internal desires may drive them to take control of their own learning (Pennycook, 1997).

While research on family literacies has been growing since 2000 (Purcell-Gate, 2013; Carpentieri et al., 2013, Swain et al., 2015), few studies explore the ways in which Yemeni women benefit from the process of community learning in FLESOL. This is one of the innovative elements of this study. Instead, FLESOL studies have tended to focus on parent and child interaction, looking for development in children's vocabulary and comprehension, for example (Roberts and Baynam, 2008; Thornburg, 1993; Burgess, 1997; Bus, van IJzendoorn and Peligrini 1995; Morrow, 1983; Teale, 1984). However, the focus of this study is on adult FLESOL learners and learning with family for mutual benefit. It could be argued that the focus of much ESOL provision is on individuals whereas, in FLESOL, the focus is more on learning together.

Family learning

Historically, UK governments have promoted Family language learning (FLL) programmes as an important means of bringing about greater social inclusion. Policy and practice foreground the importance of parental involvement in children's learning and, increasingly, in participating in shaping and planning activities in childcare organisations and schools (DfES, 2005a and 2005b). Different governments' ideologies all maintained that family learning makes a powerful contribution to children's educational achievement as well as providing opportunities for parents to develop their own language skills (Morgan-Klein and Osborne, 2007, p 99). In 2008 it was used by the New Labour government, together with citizenship programmes, as part of the emphasis on gaining a new identity and becoming integrated as British citizens (Blair, 2006, cited in Hickman et al., 2008, p. 14). The Coalition's reform plan for Further Education and Skills (FES) and Business, Innovation and Skills (BIS) extended this message with an even greater sense of urgency (BIS, 2011) concerning the value of learning ESL. Field and Tuckett's (2016) review shows that the quest for effective ESOL family learning is important.

Parents' and carers' language skills can affect the level of access and influence they have on childcare and educational organisations, as well as assisting them to support their children's care and education. It was believed that this would make a difference to the large numbers of children from black and minority ethnic (BAME) families who fail to reach their full potential at school (Vincent, 2017). Brynner and Parsons (1997 and 2006) recognised that there is a correlation between children who underachieve and parents' literacy skills. Parental levels of education and skills are key determinants of children's attainment. The Labour government (in office 1997–2010) saw Family Learning as playing a key role in addressing social inclusion and reducing the intergenerational transfer of disadvantage (Swain et al., 2015). The Lamb (2009) review showed that parents who place more value on education and learning gain a better understanding of school systems. The inquiry into FL (NIACE, 2013) focused on raising aspirations among disadvantaged families. The reasoning behind the policy was that poor attainment in education, poor employment prospects and a chaotic life are driven in part by low aspirations (Schuller et al., 2004). This view is particularly relevant and important to my study because of some Yemeni women's lack of self-esteem, due to previous school experiences in Yemen and barriers communicating in English.

NIACE stated that "family is purposely not defined to enable parents and children with a wide range of relationships to participate together" (NIACE, 2004, p. 3). According to the 'Campaign for Learning' website (2005), FL incorporates "all forms of informal and formal learning that involves more than one generation." Family members include nuclear and extended family living under one roof, supporting each other in terms of emotional and physical aspects. Women who count as family members are not restricted to relations or carers but include friends, reflecting the multiple forms of the modern family (Haggart, 2000). The many different epistemological perspectives of those who have tried to define family (Levine, 1986; Rassool, 1999) could echo the difficulty in the complexity of defining FL. These different viewpoints include political, economic, sociological, social justice, cultural and philosophical, as well as linguistic perspectives (DfEE, 1999 and 2000; Leitch, 2005; Barton, 1994; Gee, 1989; Barton and Hamilton, 1998; Lamb, 2009). Whatever definition is used, research evidence highlights the impact on families of the intergenerational transfer of disadvantage from parents with poor literacy, language and numeracy skills to their

children. Sammons *et al.* (2007) argue that the intergenerational transfer of low aspirations is particularly pertinent, given the quality of the early years' home learning environment (HLE) and parents' qualification levels. This study will focus on parental involvement as a critical factor in developing children's achievement. However, I am aware that there are other factors which contribute to the holistic development of children (Alfrey, 2003).

The FL strand of the Skills for Life (SFA 2001) agenda has developed over the past two decades to engage adults in learning. FL is described as the third space between home learning and school learning (NIACE, 2009). It gives the opportunity for parents to become more aware of the part they play in their children's learning and how activities and behaviour at home can facilitate learning, including giving a practical, real-life context to school learning, while at the same time learning English. It also gives opportunities for intergenerational learning where parents learn new skills, which in turn raise their understanding and attitudes to more aspirational levels for their children.

Increasingly, FL means working with the most disadvantaged families and those who have a range of needs with which they require support, in order to break the cycle of intergenerational under-achievement (NIACE, 2009). This is most likely to include families who do not have English as their first language and who need to improve literacy and language skills to find employment, take part in community activities and move to further or higher education, as well as supporting their children to greater achievement at school. Lamb (2009) stated that FL evolved as an intergenerational model of learning with outcomes for adults and children. Both generations learn from and with each other and this nurtures a culture of learning within the family and supports the transition in knowledge, thinking and development. This reflects the SFA aims for FL as encouraging family members to learn together with opportunities for intergenerational learning to lead to both adults and children pursuing further learning (NIACE 2009, p. 1). Lamb (2014) also claims that FL is a successful platform for personal, social, educational and economic progression. The question remains as to why, if all these outcomes are met for both providers and learners, there appear to be difficulties with engaging, progressing and retaining communities in FL programmes (NIACE, 2013).

Later policies make mention of parents' involvement, and schools today are required positively to involve parents (DfE, 2014), many focussing on programmes for literacy. Previous and current government ministerial leaders (Cameron, in Mason and Sherwood, 2016, May 2018 and Johnson 2019) appealed for better integration for Muslim women. Senior politicians are acknowledging and understanding the impact of poor language skills on individuals and families. One current issue for UK provision is that it is arguably both underfunded and overregulated (Casey 2016). FLESOL courses usually lead to qualifications and this influences the type of provision. The benefits of this approach relate to the possibilities for structuring progression, but corresponding links to funding can also limit choice for second language learners. Schellekens (2019), also supporting this view, suggests that with all these initiatives, acknowledgements and understanding, there is no mention from government of funding for learners with no or very low-level language skills who have the greatest need.

Having established an overview of FLESOL evolution, the next section examines conceptualisations of learning in FLESOL.

2.1 Conceptualisations of learning

This section will review theories of second language acquisition (SLA), discussing how they have been instrumental in helping to explain the cognitive processes of second-language learning. I will therefore examine some of the different perspectives and approaches that surround formal and informal learning and its significance within learning and skills in supporting learners who are learning a non-native language.

Second-language learning theories

Studies have found that theories of second-language acquisition have been beneficial in helping to explain the cognitive processes of second-language learning. Two of the most significant aspects of SLA are Krashen's language theories (1987) and socio-cultural theories (1978). These two theories have supported practitioners with their emphasis on the process of second and foreign language learning in general, rather than specific 'forms' (academic, conversational, functional, casual, formal). However, Cummins (1992) made the distinction between conversational and academic language. Conversational language refers to language used for everyday interaction, whereas academic language refers to language for

study purposes. A link has been established in Krashen's studies on English language acquisition, with ESOL learners' key prerequisites identified as dealing with conversational language, not academic language (Krashen, 1996). Krashen's (1987) contributions to language learning theory are many and important to FLESOL learning. He highlights that

> acquisition requires meaningful interactions in the target language, natural communication, in which speakers are concerned not with the form of their utterance but with the message they are conveying and understanding."
>
> (cited in Schutz, 2007, p. 19)

Krashen argued that for learners to acquire and master the language they need to engage in everyday communication such as interactive activities that require FLESOL learners to adopt a proactive approach to learning the English language. Krashen concluded that learning and acquisition could be separate entities when it comes to SLA. Learners who engage with resources are acquiring new skills that will support them in language acquisition. Krashen assumed that in a taught session, learners are required to learn the rules and technicalities to perform the task they are learning, and not acquiring skills.

Krashen also argued that speaking English through intense interaction with others supports the development of competency in a second language and reduces language barriers. Krashen (2004) claimed that social interactions help to encourage learning and to acquire a second language. Other theorists support this view, acknowledging the role of two-way communication. Pica (1994) and Long (1985) assert that conversational interaction facilitates second language achievement under certain conditions. According to Lightbrown and Spada (1999),

> When learners are given the opportunity to engage in meaningful activities they are compelled to 'negotiate for meaning,' that is, to express and clarify their intentions, thoughts, opinions, in a way a way which permits them to arrive at a mutual understanding.
>
> (p. 22)

This is significant for the women in this study as they are working together (FLESOL tutor, child and mother) to achieve their goal. Therefore, instructional approaches based on constructivism are effective in second-language acquisition because of significant levels of interaction amongst learners. One of the advantages of social interaction in language

acquisition is that FLESOL learners acquire a broader vocabulary base, which allows them to communicate more effectively with their children, peers, and in everyday situations. As a result, didactic methods are less effective in second-language acquisition for FLESOL programmes because of the low level of learner interaction they allow. Krashen (2003) claimed that "it is not clear that direct teaching results in true acquisition ... it results in learning, not acquisition" (Krashen, 2003, p. 28).

Grossberg's (1998) Adaptive Resonance Theory (ART) supports Krashen's concept regarding comprehensible input – what learners expect to hear is influenced by their previous language experience, i.e. what 'resonates' during their interactions. Krashen's second-language learning theories attempt to describe how ESOL learners gather their knowledge base.

Some have critiqued Krashen's model as inconsistent, however. White (1987, p. 108) suggests tightening up and giving "a far more precise characterisation of the possible interactions between learner and input". McLaughlin (1987) argues for "a more balanced view of the second-language learning process" (p. 51), which embraces internal and external factors, comprehension and production in a comparable way.

Brown (2000, p. 271) sees SLA as "a subset of general human learning" and highlights the elements that should be included in a theory of SLA:

> [SLA] ... involves cognitive variations, is closely related to one's personality type, is interwoven with second culture learning, and involves interference, the creation of new linguistic systems, and the learning of discourse and communicative functions of language.
>
> (Brown, 2000, p. 271)

Vygotsky suggests "we engage in learning to speak and then find out what it means, of clumsily taking over forms and culture and then learning how to use them appropriately" (Rogers, 2006 p. 17). Hatch (1978) suggests that we learn to use language first and then appreciate the structures later.

Despite the criticisms directed at Krashen, it is desirable not to see his idea as a unified and integrated theory, but as one of many models dealing with aspects of SLA that make an important contribution to second-language theory. Krashen's view that learners must

actively interact with their environment is a point that is strongly emphasised in the socio-cultural theory (SCT) in Vygotsky's work (1987).

Socio-cultural theory describes learning as a social process and the beginning of human communication. This theme in Vygotsky's theoretical framework is arguably fundamental in developing the Yemeni women's social interaction in the culture they live in (Vygotsky, 1978). Lantolf and Thorne (2007) comment that SCT theory can be relevant to second-language and explain that SCT is grounded in a view "that does not separate the individual from the social and in fact argues that the individual emerged from social interaction and as such is always fundamentally a social being" (p. 218). This supports Labov (2010) who suggests that language develops in social and cultural contexts. FLESOL learners become the product of their surrounding and a constructive environment can support FLESOL learners in meaningful second-language learning. Vygotsky's work (cited in Shaffer, 2008) places importance on the individual's social environment. Learning takes place in an individual's interaction with the outside world. Vygotsky (1987) suggested that most of the interactions take place in a cultural atmosphere. Schaffer (2008) concurs and claims individuals are interdependent on social processes that create meaning which leads to the construction of knowledge. Zimmerman (2002) agrees that in terms of the acquisition of language, close relationships within the individual's environment, including social and cultural contexts, enable individuals to develop cognitive and linguistic ability. Learning is more than just cognition in this study; it is a combination of the engagement of an individual's concrete experience and their community participation. Ho (2007) concurs that group interactions support the learning process. It is particularly important in FLESOL where learners use the English taught for specific situations for communication and integration (Bolton, 2014). Through social interactions, FLESOL learners may gain knowledge by constructing meaningful experiences and flip learning back into their environment, sharing their experiences with their peers. This is particularly important for the participants as they are expected to communicate clearly with others, for example their child's school teachers, the health service and their tutor.

Constructivist approaches to learning

The SLA and SCT theories are dependent on social significance, and since increasing knowledge and language development are based on interpersonal experiences, both

components are crucial elements of constructivist learning theory. Exposure to the language environment, in terms of how accessible English is made for the learner, determines the rate of the learner's acquisition. For the Yemeni women, learning through social interaction triggers constructive talk around problem-solving activities, which has been shown to improve the language development of FLESOL learners by enhancing their social skills and understanding of their identity (Schaffer, 2008). Fosnot (1996) and Staver (1998) found that through constructivist approaches to learning, learners bring a wealth of knowledge to the learning environment. They use their personal interpretation to develop meaning to gain knowledge and self-assess. This belief links back to the socio-cultural theory; the concept of interpersonal interaction is based on social and cultural custom that constructs individual meaning and perspectives.

Glaserfeld (1993) defines constructivism as the notion that humans construct meaning in their ideas and experiences, in an attempt to understand. In addition, people do not acquire knowledge about an independent reality; to some extent, they construct knowledge to fit what they experience. The benefit of constructivism in FLESOL is that it creates an active environment for the women to engage in active thinking and practice.

Vygotsky (1978), cited by Atwater, (1996) and Staver, (1998) suggests that knowledge is created by individuals through interpersonal processes, placing importance on language and culture. This notion views knowledge as essentially cultural, signifying that meaning is constructed through social interactions and cultural implications. Vygotsky argued that the community, tutors, parents, and children's surroundings play an important role in how they acquire knowledge and see the world based on their beliefs. Atwater (1996) suggests that it is through these social interactions that Yemini learners will become aware of others and of what others think about their thoughts and engagements.

FLESOL, in the Vygotskian tradition, aims at social interaction either among learners or between learners and others. Essentially it supports learners in progressing through the Zone of Proximal Development (ZPD), which is defined as: "the distance between the actual development level as determined by independent problem-solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers"(Vygotsky, 1978 p. 86). Vygotsky's theory suggests

that each learner performs within a level of abilities and it recognises the importance of understanding previous learning as the starting-point for the learner journey. In FL provision, currently this is recognised by achievement of learning outcomes, through the tutor-learner rapport. In this case learning English and Vygotsky's ZPD are considered in relation to FLESOL learners.

This definition suggests that an individual has two levels of development. The actual development level refers to already-attained functions; at this level, the individual works independently without help. In contrast, the potential level of development refers to the functions that the individual is not capable of performing independently. The latter is relevant to absolute beginner learners in a FLESOL class. In ZPD when the individual works together with capable peers, the potential level of development may be increased. The FLESOL learners, with the right support, can do more; this can be explained as potential development. Therefore, the concept of ZPD highlights the social process in co-constructing knowledge in social settings (Warschauer, 1997). Learners' ability to perform cognitive tasks independently is rooted in prior social processes. This is the basic tenet of socio-culturalism in which learning is situated within a given context and influenced by the socio-cultural activities experienced (Oxford, 1997).

Based on this review FLESOL, by its nature, creates opportunities to develop learners' cognition by actively communicating with native speakers and developing conceptual potential. Peer scaffolding serves as a mediating tool to promote ZPD and it has a valuable role to play in language learning to help FLESOL learners develop their second-language skills.

Through constructivist methods, FLESOL learners can construct mental representations by engaging in learning that promotes active cognitive processing (Fosnot, 1996). In a FLESOL class, constructivism is evident when learners construct and generate new ideas as they engage in learning activities such as developing dialogues (Simpson, 2016). In such an environment, the tutor serves as a guide, supporting learners to reflect on content using inquiry, negotiating through role-play. Through this process, learners are encouraged to develop their ability to think for themselves and to think critically by constructing their own meanings (Wheatley, 1991).

Brook and Brooks (1999) argued that constructivist instructional methods are better and in accord with the learners' cognitive learning needs. Learners learn through interactions with resources and their environment; therefore, learners need to be active participants. Constructivist learning is not exclusively geared towards native English-speaking learners. Constructivist teaching allows all learners to successfully engage in learning and develop understanding. In addition, FLESOL learners benefit from constructivist classrooms because they have access to engagement with their peers from their community, in that way facilitating linguistic proficiency and cultural integration. Brooks and Brooks (1999) suggest that peer teaching is an important aspect of rich learning environments, even though it is undervalued by many organisations. Through peer interaction, FLESOL learners may learn correct pronunciation of English words, and witness direct syntactical and linguistic patterns in English.

Court's (2017) study highlighted learners' perceptions of the relationship between learning English and integration. For example, feeling accepted in society and in specific social contexts was shown to affect learners' social interactions and their ability to improve their English. The literature surrounding FLESOL learners seems to lack in an in-depth understanding of how multiple contextual factors influence how learners adjust to learning in a FLESOL setting. Therefore the next section utilises Bronfenbrenner's (2009) ecological model of language learning.

Ecology as a framework for language learning

In the ecological approach to learning, the focus of language learning is rooted in the development of interactions and relationships. It is about learners coping with a variety of everyday situations. Pahl (2007) argues that researchers have to take into account institutional policy interactions in situations as diverse as homes, classrooms, and community. I have found this approach challenging because it asks for attention to learning but also an understanding of the relationship between language development and social environments. Therefore, a key aspect of thinking in the field of FLESOL ecology is the concept of social practice for language and learning (Krashen 2004 and Vygotsky 1978). The model acknowledges the interdependence of the multiple layers of interactions one may have throughout life: this perspective is beneficial because it acknowledges that Yemeni women bring different life experiences to the learning environment and highlights the inter-

connected layers of factors influencing them. Figure 3 is adapted from Bronfenbrenner's (1979) model.

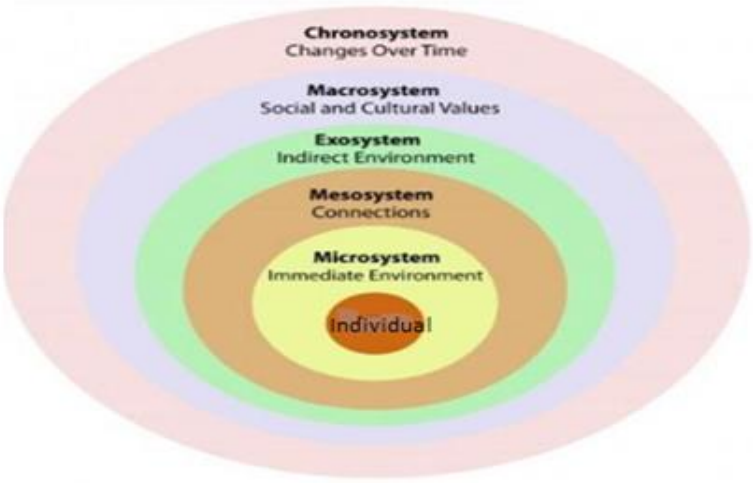


Figure 3: Bronfenbrenner's (1979) model

Bronfenbrenner's (1979) ecological framework investigates human development against a series of interrelated structures labelled 'ecosystems'. The nested ecosystem model identifies four connected systems - the microsystem, mesosystem, exosystem and macrosystem. The inner-most layer relates to a person's immediate social group memberships where individual and contextual factors coalesce to influence development. The microsystem also includes the activity patterns, interpersonal relations and roles a person encounters in association with others and objects (Bronfenbrenner, 1993; Bronfenbrenner, 1979).

The mesosystem concerns the inter-connections between the various microsystems (e.g. the home and the school/college, etc.) and could be described as a net of microsystems. At the exosystem level, factors somewhat removed from immediate influence are considered (for example, circumstances that may influence close family members and thus become influential indirectly). Finally, the macrosystem refers to broader socio-cultural values and beliefs that may predominate, i.e. more overarching influences.

Pahl (2007) argues that by understanding the concepts of ecology as an interconnected web of everyday practices and interactions, a lens can be created to look at the relationship between learners, language and contexts. An ecology of language approach means that

attention has to be paid to layers of influence and the connections between them. Therefore, by focusing on learning experiences and their connection to other social worlds, a constructivist theoretical space has been expanded in this study.

Learning in community is also an ecological feature of language learning. Lave and Wenger's (1991) work on community supports the understanding of the community FLESOL context of learning together at microsystem level. The theory emphasises the dialogic connection between the individual and the community; an individual's participation becomes legitimate, it is recognised and valued by community members and, consequently, this participation further embodies what is legitimate within the community. From this perspective, FLESOL becomes a discursive resource for negotiating, recognising and engaging other community members and participating in wider communities (Wenger, 1998).

Wenger (1998) proposes that when learners engage with each other in a learning programme, they demonstrate legitimate participation. In FLESOL, they have opportunities to participate, co-construct learning and engage with others at mesosystem level. Miller and Zuengler (2011) describe the use of ESOL as something which can push learners to the margins of a second-language classroom in the community when legitimate participation is recognised as dependent on the use of English alone. For example, when a learner uses Arabic, it may not be taken up as a resource for meaning-making and a part of the community's shared knowledge. It may not facilitate the engagement of other community members, the negotiation of community resources, and the shaping of community aims.

In this section I have reviewed ecology as a framework connecting learning, motivations and barriers. I feel this framework is appropriate for interpreting the findings of my study for several reasons. It enables acknowledgement of the struggle the Yemeni women may encounter at different layers, multiple perspectives and influences, and the roles of family and policy. It helps me to interpret the influences of relationships and interactions between the FLESOL community and family at a micro-level. At the meso-level, the review helps to reveal how rapport and the connections with others motivate women's English learning. The review serves as a lens for me to see the articulation between the Yemeni women's

experiences, their social and cultural values, and the community influences on their learning.

Formal and informal learning

For the purposes of this section, informal and formal learning are reviewed through the lens of Yemeni women's learning. However, this focus has not been the subject of any recent policy statements and reviews (Casey, 2016).

The theme of informal and formal learning can be reviewed in many different contexts and from a range of theoretical perspectives. Researchers in adult learning have shown an increasing interest in informal learning, and acknowledged its role in identity building (Sandlin et al. 2011). Coffield (2000) described it as a necessity and McGivney (1999) discusses its place in community learning. Coffield (2000) describes learning as associated with formal learning organisations; most people, however, tend to learn on an informal basis. He emphasises that informal learning is as important as formal learning and that it is necessary and valuable to meet individual needs. The difference between the two forms of learning is that formal learning is undertaken through an organised programme of study at an establishment; it is recognised through a qualification. Informal learning occurs where learners initiate and carry out learning in pursuit of their own interests; non-formal learning is organised outside a formal system as required, such as in community-based opportunities like coffee mornings for mothers and toddlers (Foley, 2004; Merriam and Caffarella, 1999). My proposition is that the learners have different levels of language needs in which some elements are not the same as in the formal curriculum. At micro- and mesosystem levels, informal learning proves its value in activities like talking with others, understanding the doctor or making an appointment.

Adults' learning in FLESOL involves both formal and informal learning processes that can overlap and interact. This occurs when sufficient numbers are not recruited and, to establish cooperative learning, both informal and informal learning takes place in the same class, working towards individual formal or informal outcomes (Schugurensky and Myers 2003). Formal and informal learning can take place in structured or unstructured environments at microsystem level. For example, formal learning may take place in a classroom and informal or subliminal learning can take place in the immediate environment.

However, there are many recommendations concerning the promotion of learning and encouraging participation in formal education, for example by the verification of evidence for formal and informal learning and by reduction in course fees. The significance of mentioning course fees here is that they do not apply to FLESOL engagement because of the way FLESOL is funded by government (ESFA 2019). This option of informal learning can be the key to Yemeni women's learning. Informal learning in the social context of a classroom environment for Yemeni women can result from daily life activities. Examples include social etiquette, greetings, body language, communication skills, and accurate interpretation. Learners can thus improve self-understanding and their awareness of personal learning preferences (Livingston 1999; Smith and Smith; 2008; Cullen et al. 2000; Ainsworth and Eaton 2010; OECD, 2014).

Each ethnic and cultural group has its own defined social constraints (Thompson, 2003), and informal learning may support well-being as Yemeni women learn to set and achieve their own goals that are meaningful for them (Field, 2009). As discussed briefly earlier, Yemeni women value their customs, lifestyle and family.

2.2 Language learning and motivation

Given my interest in the women's motives for FLESOL, the next section provides an overview of language learning motivation. I will examine the work of Gardner and Lambert (1972) on instrumental versus integrative language learning motivation and Deci and Ryan's (1985) self-determination theory of intrinsic and extrinsic motivations because their theories are more pertinent to my study.

Second-language learning motivation is widely considered a key factor that contributes to enhancing language-learning competency and achievement (Chrono – level). Rubin (1975) considered motivation an essential characteristic of the good language learner. Gardner (1985) described motivation as one of the most effective factors influencing second-language learning.

Some of the motivational factors for the women in this study can be best described as the need to speak in English and the need to become independent. Other factors included are being able to support their child with homework and finding internal satisfaction in learning

when they self-reflect and recognise their progress. The significance of these points is further supported in the work of Pintrich and Schunk (2002); they suggest that motivation is usually used to describe a drive that directs an individual towards a certain goal. Brown (1980) believes motivation to be "an inner drive, impulse, emotion or desire that moves one to a particular action" (p. 112). Gardner's (1985) influential theory of second-language motivation describes "the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes toward learning the language" (p. 10). My notion is that motivated FLESOL learners are more likely to develop a sense of self-determination and seek ways to develop their fluency in English through their own efforts rather than relying on their tutor. The challenge for the FLESOL tutors (key agents at the micro-system level) is therefore to find ways to increase the Yemeni women's internal motivation.

Instrumental and integrative motivation

A vast amount of research has been undertaken to explore adults' instrumental and integrative motives in learning a second language. The focus of each of these is relevant to my own research and so I address each in turn.

Instrumental motivation involves acquiring the target language for practical goals, like employment (Gardner and Lambert, 1972) whereas integrative motivation is a desire to integrate and identify with the target language group (Wlodkowski, 1999). Gilakjani, Leon and Saburi (2012) comment that instrumental motivation arises out of a need to learn a language for functional or external reasons. They commented that integrative motivation refers to second language learning for cultural enrichment and connection (echoing meso-level factors); the FLESOL learners in this study may be likely to learn a language to integrate into their English-speaking community. For Gardner and Lambert (2010, 1985) second language learning is different from learning other academic subjects as it "involves imposing elements of another culture into one's own life space" (Gardner and Lambert, 1972, p. 193). For participants in this study, their functional needs may be to engage in learning English so that they can speak to their children in English, gain competency to communicate with others with confidence but also to capitalise on the learning opportunities available to them.

Self-determination theory

There are of course many understandings of motivation. Deci and Ryan's (1985) self-determination theory (SDT) describes a scale of motivation ranging from amotivation through to extrinsic and on to intrinsic motivation. Extrinsically (cf. instrumentally) motivated learners have a clear goal such as gaining a qualification or supporting their child with their homework. For others it may be about accessing learning for social purposes. Unfortunately, if the goal disappears, their motivation may diminish. In a FLESOL programme, if a learner is intrinsically motivated, then s/he has primarily chosen to learn English for personal interest, though the personal dimension can be expansive. As Noels (2001, p. 50) summarises, this type of motivation means the learner is less influenced by external forces and is more likely to maintain learning in the future.

To inform teaching and learning, Cooke's (2006) research on the motivational ambitions of ESOL learners in the UK stated "ESOL practitioners must find out their learners' needs and reasons for learning to keep them motivated (p. 70)". This links to Norton and McKinney's (2011) research, echoing that practitioners need to identify and channel learners' investment in an effort to motivate them to continue learning. Whilst research is carried out on ESOL, there are still very few attempts to investigate FLESOL or indeed the experiences of Yemeni learners.

The Yemeni Literacy Campaign in Sheffield (1988) focused on improving both the written English of older generations of Yemenis and the written Arabic of the younger generation educated in the UK (Gurnah, 2000). Though that research is over 30 years old, the findings can be interpreted and related to the present FLESOL context. Gurnah's account of the Yemeni Literacy Campaign does not evaluate it in terms of literacy levels. He stated that a number of the initial literacy assistants went on to higher education; some found work; others went into further education. He also claims that the project led to the emancipation of young Yemeni women. This poses a question about the nature of the participants' motivation with regard to the dimensions discussed above but not examined in the study.

Schellekens (2001) researched ESOL learners from 58 countries attending classes in four large UK cities. Findings identified the majority were extrinsically motivated. This motivation is again related to externally located motives, e.g. seeking employment or

wanting to help children with their homework (2001, p. 13). This was replicated in the work of Asadullah (2014) who surveyed ESOL learners in Bangor and Salford; she found that their reasons for studying varied, depending on length of time in the UK and their level of English. Learners with low levels of English were learning to function more effectively in daily activities, such as making appointments, etc., whereas those at higher levels were ambitious, aiming for higher education and citizenship (2014, p. 100). So, both were extrinsically motivated but there was a distinction between more functional day-to-day motives on the one hand and higher status goals and ambitions on the other.

Harvey's (2014 p. 291) study of dialogic approaches to learner motivation draws on the work of Mikhail Bakhtin to define language motivation as "ideological becoming, a process of learning to be in the world." The study emphasises the importance of allowing learners to "speak as themselves" (Ushioda 2011, p. 21) so that their identities and motivation are engaged and allowed to develop, highlighting thus a strong humanistic dimension. The motivation was constructed through interactions and engagement with others, in a dialogic process of ideological becoming. Harvey's model does not offer ideological becoming as a definitive model of motivation. There remains a tension between understanding the power relations and cultural influences on learners' lives and understanding learners' own perceptions of these matters.

Evidently, part of learners' engagement with others involves direct and indirect confrontations with power relations and structural inequalities, and the way learners interact with and respond to these issues varies. Some will continue to aspire to second language learning in the community and others may take a range of different stands that resist assimilation with the target community without giving up on the aspiration to learn English, or to acquire skills that may help them climb the socio-economic ladder in pursuit of what Lamb (2007) calls "a fantasy of future happiness" (p. 20), seen by Kubota (2011) and Kariya (2010) as imagined mobility. Learners rarely want English for a single purpose and have many different motivations. Rogers (1989) reminds us that adult learners choose to attend classes voluntarily, although this may not be true for all. Du Vivier (1992) adds that:

> Given the fact that they are free to leave at any time, it is largely the students' own perception of progress that determines whether they will drop out or stay in tuition...

> it is the student's evaluation of the benefits of literacy learning that imbues the process with meaning.
>
> (p. 17)

Knowles' (1970) defined motivation as when a learner experiences dissatisfaction with present incompetence together with a clear route for self-improvement. He further explained that when a learner is more deeply motivated to learn things, he [sic] sees the need to learn (echoing Rogers, 1961). This highlights the essential importance of extrinsic and intrinsic motivation. Both these writers take a humanist approach to learning and subscribe to an organismic paradigm which believes in an inner-drive towards maturity through increased autonomy, responsibility and self-direction. Self-esteem is one of these 'needs', and the lack of it certainly seems to be a difficulty for many learners who attend FLESOL classes. This may explain why these learners need to access and attend groups which offer a safe and supportive learning environment.

If the organismic paradigm is predictable and restricts cognitive competences to life changes and events that people experience, then, like Brookfield (1986), Freire (1972), Habermas (1978) and Mezirow (1981) I can look to the contexualist paradigm, which takes into account the personal and historical context within which individuals live (again, echoing Bronfenbrenner). As Brookfield (1986) states:

> …facilitating learning is a transactional encounter in which learner desires and educator priorities will inevitably interact and influence each other.
>
> (Brookfield, 1986 p. 98)

FLESOL participants can learn to be self-motivating, which often produces a high level of achievement. Du Vivier (1992 p. 23) suggests that adults reach "a state of generalised motivation which is determined by their level of awareness and understanding of their difficulties" and, together with other practitioners, finds that "negative experiences of school tend to colour an individual's expectations of tuition and may inhibit them from seeking help". These differences in the reasons between individuals for being in education in the first place obviously affect their motivation to remain.

I was well versed in the humanist approach of working with learners since it was the self-directed ideas of Rogers and Freiberg (1994) that permeated our practice as we taught adult

learners. According to humanism, learning is individual and is extracted from the learner's insight and experience which is then reflected upon (Reece and Walker, 2004, p. 94). The humanistic perspective on motivation views the responses to internal needs and current circumstances as important in shaping the individual. This view chimes with my own personal experiences.

Freire (1993) was a humanist whose ideas were about empowering learners. He believed, when teaching literacy to the poor in Brazil that this went hand-in-hand with developing a critical consciousness, encouraging learners to question and become aware of their situation and their capacity to transform their reality, a process he called "conscientisation." According to Freire (1993), teachers help their learners reflect on their current situation and "re-present" students' "thematic universe" by finding "generative themes" which make up their world. It is a problem-posing approach where learners are trained to look at what is wrong about their lives and community and reflect positively upon it together with their teacher (Lane and Walter, 1999). This view of education starts with the conviction that it cannot present its own programme but must search for this dialogically with the people (Freire, 1993, p. 105).

2.3 Barriers to learning

Research shows that adults participate in AE for a variety of reasons. However, many adults are confronted with barriers that impede or deter their participation. The Learning and Work Institute (LWI, 2018) recognised in their UK study that to engage learners, it is important to understand any barriers they face. An approach to examining these barriers is Cross's model (1981, 1992) which identifies three types of barriers: situational, dispositional and institutional. Situational barriers refer to those arising from one's situation or environment, e.g. lack of money and time, personal or work responsibilities, childcare, transportation etc. Dispositional barriers are those that relate to self-perceptions, such as negative attitudes and perceptions about learning and its usefulness/appropriateness; individuals may have low self-esteem, may lack confidence and not feel able to go out in social situations; they may have poor study habits and poor prior learning achievements could also constitute dispositional barriers. Institutional barriers are caused by institutions and include those practices and procedures that exclude or discourage adults from

participating in organised learning, such as inconvenient scheduling and locations; lack of relevant courses; the availability of course information (Cross, 1992).

Situational barriers

Liu's (2012) study documented examples from her own experiences and explained that many situational barriers faced at the micro-level by second language learners relate to balancing responsibilities against their learning needs. These responsibilities may create barriers that prevent them from participating in learning (Lieb, 1991). Durkin (2008) also reported in his study of East Asian learners that second language learners most likely face significant challenges adjusting to Western pedagogy in the learning environment. This was due to cultural differences in education. This may relate to my participants in that women may avoid expressing personal opinions in class to avoid embarrassment or humiliation by others. They are not used to the UK education system, where the views and opinions of other learners and tutors are open to critique and challenging can be threatening for them, given their different traditions and classroom.

Dispositional barriers

In developing a greater understanding of dispositional (and micro-level) barriers to accessing FLESOL, I found the work of Bronfenbrenner (1979) and Deci and Ryan's (2013) self-determination theory on fear of learning and low self-esteem particularly interesting. These factors can prevent adults from taking their first step in learning or affect their commitment to learning. Dispositional barriers are grouped into self-esteem and actualisation because they are highly related to the participant's individual self-perception in relation to the social environment and can influence at micro and meso-levels. Their perception may be influenced by their experiences at micro-level, namely the influence of family and childhood education experiences in the Yemen. They may also be influenced by feedback from their social network, for example, comments about their language competency from other mothers and teachers at their children's school (Abouchaar and Desforges, 2003). Having troubled learning experiences and poor performance in school is negatively associated with participation in FLESOL programmes (Bamber and Tett, 2000; Belzer, 2004), as is lack of engagement in learning activities at earlier ages, including learning during childhood (Martini and Page, 1996). In terms of community perceptions, negative attitudes about education held by family, friends or partners can adversely

influence participation, as can feelings of conflict resulting from upward mobility (Bamber and Tett, 2000). Learners often struggle to realise their potential; their personal difficulties and family-related barriers can merge to cause anxiety and thus impede access to learning (Crossan et al., 2000).

Culture also comes under the umbrella of dispositional factors at macro-level. A sense of belonging in a culture where education is not encouraged is a common barrier, particularly when Yemeni women are considering accessing learning and come from familial, neighbourhood and cultural communities where second language learners' participation rates are low. They risk isolating themselves from their support systems (Cameron in Mason and Sherwood, 2016). Britain is viewed as a multicultural society, as it is made up of various communities and different ethnic groups. As human beings, we are all ethnic in the sense that we "all belong to a cultural group" (Thompson, 2006, p. 72). I would argue that cultural barriers can be perceived as dispositional and situational barriers (Fatany, 2007; Deci and Ryan 2012). Situational barriers may also arise from traditional and cultural heritage and be imposed by immediate family or the community at the macro-level. At the same time, these elements become internalised through socialisation. Cultural barriers thus cross the divide; culture is part of us (internal), but also part of the outside world (external).

We need to understand how the Yemeni women are motivated to learn and how barriers to learning are formed. The Yemeni women have their own interpretation of their life experiences, their own view of the world and what is needed to survive, and their own views of success. For these women there have been internal (*intrinsic*) and external (*extrinsic*) influences both from their past and present experiences at micro and meso-level. These views in turn influence the Yemeni women's motivation and may also be implicated in their barriers to learning.

Institutional barriers

Potential learners may be ineligible for free FLESOL for a variety of reasons. This includes visa or immigration status, income level and length of UK residency. The British Council (2018) study illustrated that those who have lived in the UK for five years or less are more likely to make rapid progress than settled residents who access English for the first time. Those who come to the UK as a spouse or for family reunion may face eligibility restrictions,

such as no access to benefits for the first. Eligibility criteria are extremely fluid, changing from year to year and dependent upon the local authority (ESFA, 2019).

Pennacchia et al. (2018), cited by LWI (2018, p. 3) found that disadvantaged learners were more likely to experience barriers to learning. These groups included people in receipt of benefits, single parents, and participants whose first language is not English. Course fees are both a situational and an institutional barrier to learning because they affect household expenditure. The Yemeni women in this study are financially dependent on their husbands and therefore any direct or indirect costs for their learning could be an additional barrier that could prevent them from accessing ESOL learning. A lack of childcare was also cited as "a barrier to learning for women" (LWI, 2018, p. 3). Childcare responsibilities were noted in the Department for Further Education (DfE 2019, p. 15). A lack of access to childcare is a particularly acute problem for women with young children who wish to attend ESOL classes. Therefore, their learning may happen in a haphazard way over a longer period. This highlights the importance of situational barriers, as the flexibility to pay for childcare is likely to be non-existent for women with small children. Institutional barriers were also mentioned in situations where courses were timetabled during school hours with no provision for a crèche.

The (LWI, 2018) study illustrated that learning is normally triggered at the crossroads between changes and events in personal situations. Hoffman (2000) said that family responsibilities and childcare are the main barriers to women's participation in adult learning. Therefore, women living in deprived wards are most likely to be attracted to classes that provide a crèche.

Schuller and Watson (2009) and Tuckett and Field (2016) suggest that learners who do not experience success in compulsory education are less likely to engage in learning as adults. "Positive learning experiences engender a desire for more learning: building identity, social and human capitals. Negative experiences of education have the reverse effect" (Tuckett and Field, 2016 p. 6). NIACE (2012) reported that learners who leave education early are probably less likely to engage later in life (p. 6).

The coalition government in 2016 reported how ESOL learners' continued language barriers impacted on social cohesion and integration (Cameron, cited in Mason and Sherwood,

2016). The government commissioned Casey (2016) to help bridge the divides in the UK, to encourage immigrants to embrace 'British' values, and place a greater focus on promoting English language learning. The LWI survey (2019) also reported that barriers across different demographic groups differed amongst adults who had not participated in learning for three years or more. Institutional barriers are mostly likely to affect women and individuals who are unemployed and unlikely to gain employment and adults citing dispositional barriers are most likely unemployed people. Some adults may have multiple disadvantages in employment. In deprived wards, these factors equally affect a range of diverse communities.

Course fees and changes in funding provision for ESOL are additional forms of external barriers. Budget cuts have resulted in disproportionately high reductions to courses for those with the lowest levels of literacy and prior education in their own countries. Providers have found these courses to be less profitable than higher-level courses to which some learners contribute financially. This leaves those with the lowest literacy levels without appropriate provision (Community learning Survey 2013). The ESFA funding guidance is shown in Table 1 (2016–17 p. 4; 2019–20 p. 37).

The level of government contribution we will fund is as follows.

Provision	19- to 23-year-olds	24+ Unemployed	24+ Other
English and Maths up to and including Level 2	Fully funded*	Fully funded*	Fully funded*
Level 2	Fully-funded* (first and full)	Fully Funded	Co-funded
Learning to progress to Level 2	Fully funded	Fully funded	Co-funded
Level 3	Fully funded* (first and full)	Loan-funded	Loan-funded
	Loan-funded** (previously achieved full Level 3 or above)		
Traineeship*	Fully funded *(including 24 year-olds)*	N/A	N/A
English for Speakers of Other Languages (ESOL) learning up to and including Level 2	Co-funded	Fully funded	Co-funded
	Fully funded - unemployed		
Learning aims up to and including Level 2, where the learner has already achieved at Level 2 or above	Co-funded	Fully funded	Co-funded
	Fully funded - unemployed		

*Must be delivered as one of the qualifications required for the legal entitlement.
* Excludes flexible element where funding depends on age and level

** Availability of loans at Level 3 does not replace a 19- to 23-year-old's legal entitlement to full funding for a first full Level 3.

Table 1 Funding guidance (ESFA, 2016–17 p. 4; 2019–20 p. 37)

An external barrier is created for these women because they do not conform to the categories prescribed in Table 1 above. Therefore, they are subject to paying full course fees (ESFA 2016; 2019).

In acknowledging the problems arising from the above coalition initiative, Darby (2016) agrees that, for "a woman starting English from scratch, including those with very little education, the lack of beginners' classes prevented learning" (p. 6). A helpful deep dive solution with customised implementation would make initial English language learning possible. Darby (2016) suggests how learning English has value to women and their families and benefits for wider society even when it does not lead to employment.

Whilst parents increasingly express the desire to become more involved in their children's education (Mapp, 2003; Warren et al., 2009), a number of barriers hinder parents' ability to be more involved, particularly in the more traditional and visible forms of involvement such as volunteering at school events and attending parents' evening (Hornby and Lafaele, 2011). One barrier noted in Good et al., (1997) and Lawson (2003) was the lack of communication between the school and home, so that parents are unaware of school events and activities. Chrispeels and Rivero (2001), Hornby and Lafaele (2011) and Smith et al., (2011) also recognised in their study that for ESOL parents, language barriers may contribute to the difficulty of communication between school and home.

2.4 Chapter summary

The findings of this review identify the existence of a range of definitions and interpretations around the themes of learning, motivation and barriers. I have suggested that the development of second-language learning may have more to do with learners' perceptions of needs to function in the UK. I have argued that a second-language approach which values the strengths of integrational learning needs to be more focused on a collective FLESOL approach. Those supporting second-language learning must appreciate how experiences of learning occur in specific communities. The review has shown that it is essential to establish motivations for language learning and to identify learners' previous experiences, needs and goals, and their levels of commitment to learning at different layers within their ecological needs. In addition, the review has shown a range of barriers to learning, including dispositional and situational and the importance of the impact of

ecological experiences to learning. I identified limited research in the field of second-language learning for Yemeni women and no studies addressing how the FLESOL approach supports the development of learners for transition to skills-for-life programmes. There is a need for further research in this area to develop and understand delivery of the current FLESOL provision and better inform practice. The next chapter will discuss the methodological framework for the research and address design considerations.

Chapter 3: Research methodology and design

3 Introduction

This study seeks to understand the "lived experiences" of Yemeni women with regards to FLESOL (Creswell, 2007). The purpose of this narrative research is to humanise and exemplify their experiences of language learning by drawing on their case stories. I accept Gergen's (2006) claim that stories are embedded within connections and appropriated by individuals for use in a range of situations, becoming major levers for human change. FLESOL learning allows learners to connect with the world in new ways by seeing alternatives to beliefs which have been taken for granted from birth and the same lifelong cultural identity (Rosa i Sola, 2014). This study argues for an empowering agenda for learning English by looking at the personal world of the participants, their understandings of learning, their motives for engaging with it, and the barriers they experience.

3.1 Methodology

This investigation was carried out in the community education sector; the fieldwork was undertaken with a group of Yemeni women in a FLESOL programme managed by a local authority in the West Midlands. To preserve institutional confidentiality, the setting will be referred to as the Adult Community Learning (ACL) service. A narrative interview study was conducted with the participants. Initially, in the introductory activity, there were ten participants but only five decided to continue. The five participants narrated their stories in semi-structured interviews and focus groups, sharing their experiences and perspectives.

Purpose of this research

This is a qualitative study which incorporated a narrative design to explore the lived experiences of the participants. Yemeni women learners offered their stories of learning as they attended FLESOL classes.

My choice of research methodology is driven by my questions (p.2) and is reinforced by the themes emerging from the research. The key themes I will address are learning, motivation and barriers. My research is framed by three tenets, integral to understanding the Yemeni women's life, their learning experiences in FLESOL and their integration into the dominant culture. The three tenets are: (a) Personal world (Ros i Solé 2016), (b) Humanising language

learning (Ros i Solé 2014; Rogers, and Freiberg, 1994); (c) transformative learning and the cultural aspect of language learning (Ros i Solé 2016; Mezirow (1997) and Norton (1997). I will draw on the three tenets to develop the methodology.

3.2 Positioning

My understanding of the nature of reality and knowledge has important implications for the research undertaken (Duff, 2008). My ontological and epistemological positioning form a coherent research paradigm for the methodological choices detailed later. In the construction of knowledge comes, for some, the exploration for the 'truth' (Cohen et al., 2013) and for reality. Crotty (2003) refers to this as the "what is" (p. 10) which pertains to the ontological stance of the researcher. Gunter (et al., 2008) state two "extreme positions of ontology are those whereby reality and truth are a 'given' and are external to the individual [or where], reality and truth are the product of individual perception (p. 10)." My research is aligned to the latter. In my overarching role as a Manager for the ESOL curriculum I am drawn to explore the outcomes and decisions made at local and national levels for ESOL. My position best reflects the perspective of interpretivism. This position will be used to group together diverse approaches – social constructivism, phenomenology and hermeneutics: these approaches reject the objectivist view that meaning resides within the world independently of consciousness. Gadamer (1975) explains that, historically, our culture frames our consciousness and it is experiences that shape us; hence interpreting is a fusion of horizons. The problem posed by Gadamer's work is how, as researchers, we can be objective about meaning produced through research when tradition is our starting-point. I agree with Gadamer (1975) but for me this raises the question of 'here is the notion and how can I use this?' For this reason, it is important to consider how these influences have affected my approach to research. It has also influenced my social and political beliefs; it is through experiences of difference that we discover ourselves as individuals and I acknowledge this viewpoint. However, my own view is that as a researcher it is important to consider how our epistemological interpretation of experiences affects our research approaches.

My senior manager role can be viewed as that of a subjective insider; I am an insider because the learners, tutors and community leaders can relate to me as someone who has responsibility for ESOL within the local authority. I realised that engaging in a dialogue is a way of performing a social self with others and how our relationship in many ways provides a constructive space, from which data can emerge. This research journey has involved negotiating space and time where I, as a researcher, have attempted to co-construct knowledge. My position has given me privileged access; I have a claim to hidden knowledge of a group that an outsider, detached from the commitments of the group under study, would be unable to access (Agar 1996). I recognise that my understanding of the behaviour and perceptions of others is because of my experience of everyday life and its "social order" (Cohen et al., 2011, p. 19).

Although working as a researcher, manager and curriculum leader provides an opportunity to observe learners' and tutors' behaviour, it seldom gives the opportunity for in-depth discussion with individuals about their experiences of learning. The methodology and the narratives in this investigation have hopefully supported practitioners and researchers to generate new approaches regarding FLESOL practices, planning and the delivery of community learning to meet the needs of Yemeni women, in particular, but perhaps other new arrivals from non-English speaking groups.

My epistemological positioning

Epistemology relates to theories of knowledge; ideas about what we know; how we know and who gets to know. It relates to understanding and beliefs about subject (content) and how learners learn (process). Shaver (1992) states that content orientation can be thought of as "epistemology as knowledge building", focusing on content development and the production of new ideas and rejection of the old. The process orientation can be thought of as "epistemology as learning" or a focus on ways in which individuals acquire understandings (p. 2). Epistemologically: phenomenological approaches are based in a paradigm of personal knowledge and subjectivity and put emphasis on the importance of personal perspectives, lived experiences and interpretation (Van Manen, 1990; Lester, 1999). With regards to my research, I am investigating the 'Life world experiences of learning' of Yemeni women with regards to FLESOL learning. My epistemological position is

constructivist whereby the knowledge I generate has come from the interactions I have had with the Yemeni women who make up my purposive sample.

The focus through the research process is on the 'collective creation of meaning' (Crotty 2003, p. 42). It is recognised then that the generation of knowledge requires careful consideration as the theoretical perspective and philosophical approach I adopt carries implicitly within it, a few assumptions (Crotty, 2003). It is an attempt to unveil the world as experienced by the women through their life stories. This theory acknowledges that interpretations are all we have and sees description as an interpretive process. To generate the best interpretation of a phenomenon, it proposes to use the mechanics of the hermeneutic (Heidegger, 1976 and Gadamer 1975). Therefore, my interpretation has involved a fusion of horizons where, as a researcher, I find ways that text, events, and experiences articulate with the women's own background.

It is a relationship between a past and present and with the intention that I refer back and forward. Gadamer stated, "If we fail to transpose ourselves into the historical horizon from which the traditionary text speaks, we will misunderstand the significance of what it has to say to us" (Gadamer, 1975, p. 302). A horizon is a range of vision that includes everything that can be seen from a vantage point and allows for the possibility of expansion. A person who has no horizon does not see far enough and hence values what is nearest. Nevertheless, we must put ourselves into the other's situation - if we put ourselves in someone else's shoes, then we will understand them.

Gadamer believed that language was the starting point for hermeneutics: what makes coming to understanding possible is language. In *Truth and Method*, Gadamer explored the importance of thought, the role of culture, common sense, taste and judgement as well as language. Gadamer is willing to acknowledge that there is always something of one's self in one's interpretation, but it is a good something because after all I am mindful of the horizon of otherness. This process is demonstrated in Figure 4 (the Hermeneutic spiral). Gadamer states that the hermeneutic circle is defined by our own personal horizon of understanding. The hermeneutic circle of interpretation and knowledge- formation is conceived as circular, iterative and spiral; it is not linear and cumulative as in positivist epistemology. The interpretation of a part of something depends on interpreting the whole,

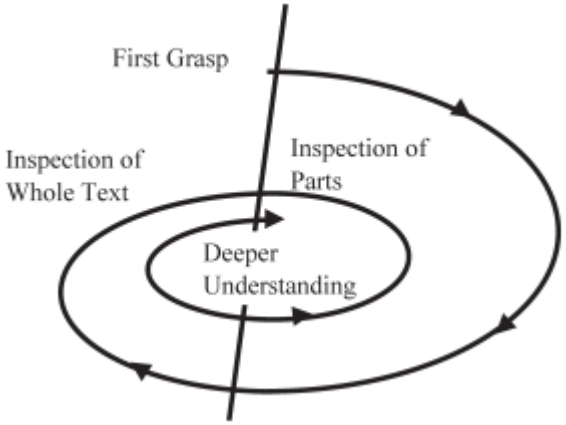


Figure 4 Hermeneutic spiral

but interpreting the whole depends on an interpretation of the parts (Usher and Edwards, 1994). The spiral in Figure 4 represents a starting point of with limited understanding, (learners at this stage are complete beginners when they join FLESOL class).

Ramsden (1992) discussed interpretation further. He stated, "Learning is interpreting and understanding reality in a different way, learning involves comprehending the world by reinterpreting knowledge" (Ramsden 1992 p. 26). I believe that epistemology must place its participants at the centre of the research as active agents, whereby they collaborate and reflect with the researchers through practical discourse, to achieve transformation of real educational situations, thereby transforming their own custom and practice. Reflecting on my life and career and having this opportunity to make sense of my reality and what has influenced my epistemological view has made me more aware of different viewpoints and has impacted on the way I approached this narrative research study.

The case for epistemological awareness, instantiation of methods and methodological transparency is powerful in the current political and academic climate, in which many question the design choices, purposes and trustworthiness of qualitative studies and other alternative approaches (Freeman, De Marrais, Preissle, Roulston and St. Pierre, 2007). I have used the Thayer-Bacon (2003) distinction between transcendental epistemology and non-transcendental epistemology. For Thayer-Bacon, the transcendental concept refers to knowing what is 'true' and 'real' in a universal way, whereas non-transcendental knowing is situated in the context of the world and in our everyday experiences. Thayer-Bacon (2003)

accentuates the exit from transcendental viewpoints and reconstructed epistemology by bracketing the 'e'pistemology. Thayer-Bacon (2008) states that the customary and transcendental epistemologies empower conversations and discussions about epistemology without "getting tangled up in the shimmering ontological nest of universal essences" (p. xi).

Given the above, the resulting epistemological positioning for this study is that my research aims to construct knowledge through research (Denzin and Lincoln, 2000). Such a stance is intended to 'facilitate the creation of meaning out of complex and problematic situations' (Benesch, 2012), focusing on the subjective meanings that participants themselves assign through their own frames of reference (Cohen et al., 2000). The resulting dialogic research paradigm views the social world as 'not governed by law-like regularities but […] mediated through meaning and human agency' (Ritchie and Lewis, 2003, cited in Duff, 2008, p. 29). The reality of the learners' inner worlds 'cannot be discovered as it does not exist prior to being constructed' (Hartas, 2010, p. 43) and, in the case of interviews, the knowledge is instead co-constructed by the interaction between the researcher and interviewees (Guba and Lincoln, 1994).

My ontological positioning

The research adopts the ontological position that there can be nothing that is truly objective since that would involve it existing independently of the world of ideas in which we live (Pring, 2004). A constructivist stance is assumed in which it is posited that there are truly multiple realities which are filtered through our senses (Guba and Lincoln, 1994). Individuals construct their own realities; they will perceive a given social phenomenon in different ways, (Cohen et al., 2007). This study places importance on the personal way, in which individual learners create meaning through reflections. Re-telling the stories that make up our lives and our learning journey (Clandinin, 2007), enables us to "see more in our experiences, to hear more on normally unheard frequencies, to become conscious of what daily routine has obscured, what habit and convention have suppressed" (Green, 2005, p. 123). Equally significant is the need to recognise that the researchers themselves perceive the world subjectively (Denzin and Lincoln, 2000). Blaikie, (2010) defines ontology as the study of being, whilst Denzin and Lincoln (2005, p. 5) describe it as a "belief system" that one holds.

My ontological stance is one of seeing reality as constructed from many viewpoints, influenced by both time and place; to be in the story and out of the story chimes with my epistemological stance that values the construction of knowledge based on experiences of everyday actions and feelings (Creswell, 2013). Cohen, Manion and Morrison (2013) state that individual behaviour can only be understood when researchers understand the experience of research subjects through dialogue. This insight comes through a discourse between researcher and learner whereby they express their own interpretations of their experiences (Burton and Bartlett, 2009). Because of my awareness of my own background and because I wanted to create transparency within my research study, Burton and Bartlett's (2009) work influenced my methods of evidence collection.

Ontologically it is a comfortable belief that realities are both individual and multiple, and epistemologically, knowledge-making is grounded in experience and shared subjectivities. Hence, the lived histories and identities of the Yemeni learners, as well as the structures and functions of FLESOL teachers' beliefs about their roles, and the meaning-making processes that underpin these various perspectives form the focus of this research approach. A feature of the hermeneutic approach is that the process of 'unveiling' is a shared endeavour between storyteller and listener, who engage in conversation directly and indirectly through thoughtful interaction with textual and other artefacts. Abram (1997) suggests the worth of participants' stories as meaning-making events lies in their capacity to 'make sense' and enrich the awareness and understanding of others. "And 'making sense' must here be understood in its most direct meaning: to make sense is to *enliven the senses* [original emphasis] … to renew and rejuvenate one's felt awareness of the world," (Abram 1997, p. 265).

Crotty (1998) specifically distinguished between a theoretical perspective as a reference to a "philosophical stance informing the methodology" and an epistemology as a "theory of knowledge embedded in the theoretical perspective" (p. 3). In this study, I build on Crotty's definition of theoretical perspective. He suggests epistemology, theoretical perspective, methodology and methods are elements which depend on each other and any decision made in one element affects decisions made in the others; they all inform each other. This view is supported by King and Horrock (2010, p. 10) who state that ontology, epistemology, methodology and methods are all connected and cannot be viewed in isolation. In my view

the structure suggested by Crotty (1998) is essential for my study in helping me to make sense of the key methodological approach decisions I have had to take.

Methodological implications of positioning

The ontological and epistemological positioning described above has clear implications for the methodology adopted. The individual way in which we experience the world to create our own realities supports the adoption of an approach in which the participants' own perceptions of their experiences are explored. The complex nature of such realities is also such that a multi-method approach needed to be adopted (Cohen et al., 2007). The difficulties posed by this data generation process, the subjectivity involved in the analysis of the data, and the lack of reproducibility of the data themselves, are explicitly acknowledged in this study and measures to increase the validity of the study are included in the trustworthiness section. I recognise that "there is no single interpretive truth" (Denzin and Lincoln, 2005, p. 26) in interacting with learners, listening to their narratives and interpreting their perspectives on their learning experiences, and the equity of their journey, ethos and culture. This has helped me to observe and construct meaning on how the women viewed their world. I have shaped the knowledge generated and recognise that participants taking part in my research construct their own realities (Bosher, 2007).

In this study, social constructivist, phenomenological and hermeneutic approaches were adopted to examine experience as 'a lived process, an unfolding of perspectives and meanings ... unique to the person's embodied and situated relationship to the world' (Smith et al., 2009, p. 21). The assumption of the interpretivist framework lies in the view that there are multiple truths. In contrast to the positivist framework, interpretivism seeks to understand and explain social reality, an understanding that is different for every individual person. According to Crotty (2005), "truth, or meaning, comes into existence in and out of our engagement with the realities in our world. In this understanding of knowledge, it is clear that different people may construct meaning in different ways, even in relation to the same phenomenon" (p. 97).

Interpretivist studies generally fall within three theoretical perspectives: symbolic interactionism, phenomenology and hermeneutics (Crotty, 2005). My study best reflects the beliefs of Heidegger (1976), who was an advocate of phenomenological hermeneutics.

Heidegger erased any distinction between the individual and experience, interpreting them as co-constituting each other and unable to exist without the other. The interpretivist approach is appropriate, since my study seeks to understand experience from the viewpoint of those within it. I require an approach that allows me to draw out both meaning and understanding of complex human experiences, whilst also addressing the influence of organisational structures and relationships within the learning environment.

3.3 Research strategy

As stated, this study seeks to understand the "lived experiences" of Yemeni women with regards to FLESOL. The research focused on a small group of Yemeni women attending FLESOL and can be considered a 'case study'. According to Porter and Lacey (2005), a case study is a method of small-scale research where the focus lies in an in-depth understanding of one or a few instances. A case study attempts to 'prove a picture of a certain feature of social activity in a particular setting and the factors influencing this situation' (Opie, 2004, p. 74), and is appropriate for researchers who are investigating an aspect of a problem, scrutinising in-depth over a short time span, (Creswell, 2007). My current reading on second language acquisition has highlighted that researchers have placed post-structuralism and post-modern thought at the centre of SLA, but I agree with Ros i Solé (2016), on the need to look at our horizons for alternative theorisation of the subject within the humanities.

Creswell (1998) mentions that there has been renewed emphasis on the use of interpretive narrative as a qualitative method, amongst researchers who are interested in:

> Exploring women's lived experience in a way that remains true to women's voices, focuses on the contexts in which women are living or have lived, and incorporates complexity and diversity into data collection and analysis.
>
> (Creswell, 1998, p. 26)

This investigation models a methodology that grows out of a feminist approach of reframing power relationships, knowledge construction and individual experiences. Domince's (2000) understanding of life history is a 'method of inquiry that engages the research informant in a patterned, somewhat guided exploration of his or her experiences' (p. 56). Bogdan and

Biklen (1998) recognise personal narrative as a 'powerful form of qualitative research' (p83). Denzin and Lincoln (2000) explain that 'it is a form of first-person narrative that places the writer within socio-political context as witness to or producer of social change' (p. 76). Through the experience of my insider role, my supervisory meetings, and further reading, I reflected on what I really wanted to achieve from this research, and the most appropriate methodology. At the time, I attended a narrative methodology workshop at the University, and starting to read about the narrative interpretive approach which involves using storytelling methodology, a research approach that I had very little knowledge about. As I started to learn about narrative methodology and the creative approach of using story maps and memorable items with participants I saw how I could encourage participants to produce in-depth statements of experience and the importance of ecologies of learning (Bronfenbenner, 1979). The narrative interpretivist approach resonates with me and it seemed to offer a natural position for research with the FLESOL learners. I now move onto the research design section.

3.4 Research design

This section describes the methods and procedures for guiding narrative inquiry. The research design provides a framework for participant participation, data collection, management and analysis, data representation, ethical considerations, and trustworthiness and rigour. Each procedure is defined, and the description of how it was applied for this study follows. Methodologically, I chose to conduct an in-depth narrative inquiry. Narrative research can be considered as a subtype of qualitative inquiry, which is regularly used in interpretive research. With this approach I interpret and analyse the stories my participants create, engage in the inquiry by asking questions and give insight into how and why the topics are being presented. Asking participants to complete a questionnaire would not have given an insight into their experiences of learning. This is because my participants have low-level literacy skills, and some have very basic English. The evidence collated consists of a set of interpretive information and practices that makes the Yemeni women's world more visible.

3.4.1 Participants' participation

I made an initial decision to undertake data gathering in stages. The introductory activity, Stage one, was conducted with ten participants to explore the women's perceptions of learning. It was also an opportunity for participants to drop out from further participation in research study, and five decided not to continue after this stage. This may be due to their cultural experiences; the trust involved in sharing their experiences or lacking the confidence to speak in English. The literature review indicates that language and culture are barriers that prevent Yemeni families from coming to school and participating in school activities. This transition from an Arab dominant self to a linguistic and cultural social minority compels them to reconstruct their identity. Stage 1 was an invaluable process and ensured the appropriateness of the data collection instruments. In case study research, Yin (2003) recommends refining data collection plans and supporting the development of relevant lines of questions. The introductory activity was presented to a group of Yemeni mothers; the class selected was based on convenience, access and location, and helped develop my confidence as an interviewer (Denscombe, 2007).

Qualitative research does not have any specific rules on the number of participants for a study (de Marrais, 2004). Since it tends to be more focused on depth and detail, having few participants is appropriate (Miles and Huberman, 1994). According to de Marrais (2004), "less is more" (p. 61) because qualitative researchers are not in the business of generalizing but in the business of developing in-depth understanding. More participants does not necessarily mean a better study. I believe the depth in which a participant's experiences are understood, analysed and represented should matter more. I was mindful of the resources and time available to develop an in-depth understanding of the participants' lived experiences; hence a small sample of five participants fully participated in this study.

Narrative inquiry is understood here as "the type of discourse composition that draws together distinct ranges of events, happenings and actions of human life into thematically unified goal-directed processes" (Polkingthorne, 1995, p. 5). However, as Chase (2005, p. 651) has claimed, narrative inquiry is still "a field in the making". It is based on a very rich research tradition that had its origin in sociology and anthropology and offers the researcher a broad selection of analytic lenses and innovative methods. The most significant

characteristics that all these share are a central interest in the case story events that represent a learner's life (Chase, 2005).

3.4.2 Data collection

Case stories can capture developmental changes in participants' personal worlds, and language experiences. It is through the ongoing construction and reconstruction of individual stories that we are able to connect lived experiences with new knowledge. Case stories are significant to this methodology as participants have narrated their personal stories in their own words. Therefore, the main source of data for this research is the stories that the participants tell and that I have reconstructed.

As stated, my approach is narrative, a methodologically eclectic approach to data gathering. It is a notion which leads into the field of narrative hermeneutics and is about finding understanding from people's "experiencing" of learning (Gadamer, 1979; Heidegger, 1976) and links to humanising the 'Life world' part of emotion and embodiment (Merleau-Ponty 1962). "For us, life – as we come to it and as it comes to others – is filled with narrative fragments, enacted in storied moments of time, space and reflected upon and understood in terms of narrative unities and discontinuities" (Clandinin and Connelly, 2000 p. 17). For this to transpire, the qualitative researcher needs to let go of preconceived notions in order to listen (Scharmer, 2009). I have interpreted data from case stories provided by the women. Multiple methods were used for data collection to understand their stories and experiences. Figure 5 Illustrates the process used for gathering data.

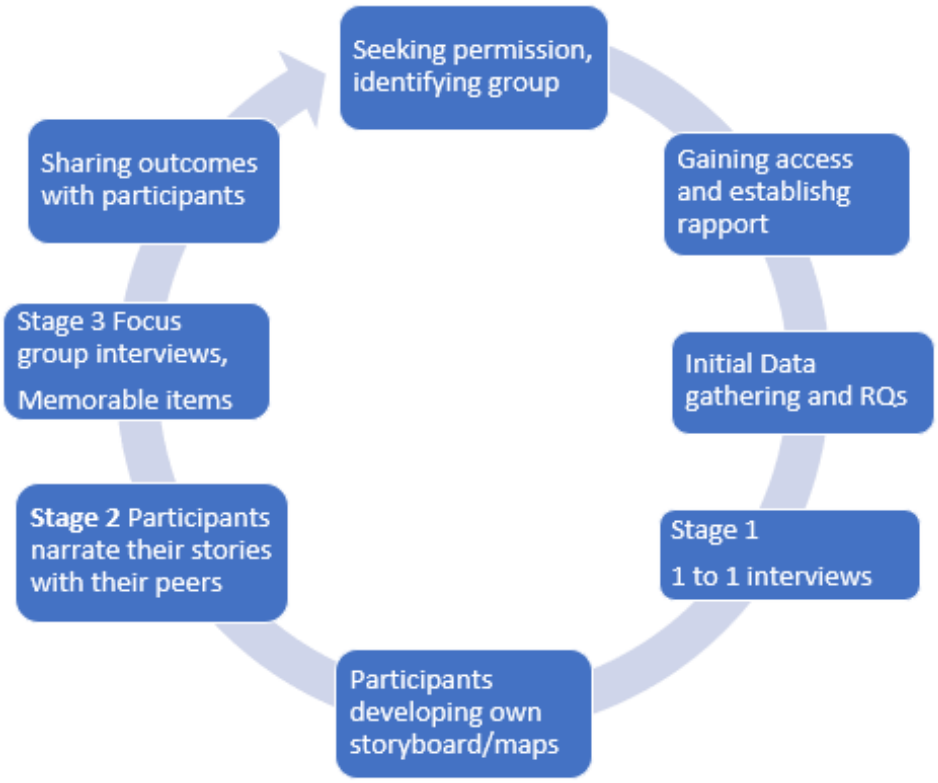


Figure 5 The data gathering process for this study (adapted from Creswell, 2007)

I adopted a bricolage approach, drawing from multiple perspectives, texts, transcripts, artefacts and visual tools to achieve meaning and to respect the complexity of meaning-making, and indeed, the women's experiences (Denzin and Lincoln, 1999). This meant embracing the belief that "there is no one correct telling [of an] ... event. Each telling, like light hitting a crystal, reflects a different perspective on [an] ... incident" (p. 6).

3.4.3 Recruitment of research participants

Permission to recruit participants was sought from the head of ACL service, who announced the research to the team and signposted me to the FLESOL co-ordinator. They suggested a site where classes take place within a socially deprived ward as a potential venue. A teaching colleague supported with participant recruitment. The participants are all learners enrolled on a FLESOL programme (all female Yemeni Arabic speakers between 19 and 45). As stated, ten FLESOL participants initially volunteered to engage in mapping their individual case story during stage 1, and five opted to continue. These five are at various levels in their learning of English and indeed their life experiences. They engaged in Stage 2 and the focus group interview at Stage 3, remaining with me for the duration of the study. The data from

those who chose not to participate after stage 1 are included in the main study. The provision is based in a local primary school, where learners have access to computers during session time. A crèche was also made available to enable the women to settle their children before attending FLESOL. The women's language skills were between pre-entry to entry 3 level. Table 2 below represents what each level means in adult ESOL learning.

Common European Framework of reference for languages	Adult Learning UK	What can a learner do?
……	Pre-entry Level (absolute beginner)	New arrivals in the UK
A1	Entry level 1 *(beginner user)*	Basic user
A2	Entry level 2 *(basic user)*	Basic user
B1	Entry level 3 *(lower intermediate user)*	Independent user
B2	Level 1 *(upper intermediate)*	Independent user

Table 2 CEFR and adult learning UK levels – profile of participants

3.4.4 Ethical dimensions

Ethics within research are fundamentally concerned with recognition of the rights and interests of the participants. Walford (2001) states all research brings ethical decisions. These include considering the impact of the research process and findings on those affected by it. As Denscombe (2002) states: "ethics concerns the system of moral principles by which the individuals can judge their actions as right or wrong, good or bad" (p. 175).

The participants were given full disclosure concerning the purpose of the study and the right to withdraw at any time. Ahead of participants' case stories being utilised as sources of data, they were involved in this process to verify accuracy (Guillemin and Gillan, 2004). Involving the participants in analysing and interpreting data was one of the many ethical considerations that supported reducing misinterpretations. Observing ethical considerations also helped in dealing with any surprises that might arise that have implications beyond research, such as cultural and moral issues (Guillemin and Gillam, 2004). There were no guarantees that ethical issues would not arise during the research process, but advance preparations were in place if an ethical issue did rise.

This investigation followed the most recent guidelines of the British Educational Research Association (BERA, 2018). These high standards were maintained throughout and after the research process.

I believe, as does Robson (2002), that anonymity should be assured to collect real data without prejudice or fear of possible reprisal. Furthermore, I must accept the overarching responsibility is to protect the rights and dignity of all my participants. Research ethics are therefore the principles that we use to make decisions about what is acceptable practice in any project.

3.4.5 Ethics and consent

It was my responsibility to be aware of participants' circumstances and to be responsive to any sensitive situation. As stated above, a primary school had identified Yemeni parents with limited English which, in their view, had affected their children's low achievements at school. Participants were not thought to be subject to risk of physical or psychological harm through taking part in the study. The research was thus carried out at a location in which the participants felt comfortable, a venue and place of study they were familiar with, thereby minimising risks to their safety. All data were kept confidential and anonymised, the names used for participants are pseudonyms.

Potential participants each received an information sheet written in English inviting them to participate in the study. A translator also explained the contents in Arabic (Appendix 2). This outlined the background and purpose of the study and gave contact details for anyone requiring further information. The participants were informed that there were no risks to them as individuals. However, their contribution to the research would help towards a meaningful development of the future FLESOL curriculum. Those who chose to participate were given a consent form (Appendix 3). This included more information regarding: the purpose of data generation, the nature of their involvement and period of commitment; the use and storage of data, maintenance of confidentiality and anonymity at each stage of the research; and sources of support. Participants were reassured of their right to withdraw from the study after data collection had commenced, without prejudice, although data already collected would be retained. Following time to consider, agreement to participate

was confirmed by completion and signing of an informed consent form (Appendix 3). A short debriefing period was provided after each interview.

The British Education Research Association (BERA 2018) guidelines offer educational researchers a set of principles, underpinned by an ethic of respect within which all educational research is conducted. These principles and rules give guidance for the research with respect to "*the person, knowledge, democratic values, the quality of education research and academic freedom"* (BERA 2018, p.4). The guidelines identify areas of responsibility: "*responsibility to participants, to the sponsor of research, to the community of educational researchers and to educational professionals, policy makers and the general public."* (BERA 2018, p.5). Throughout this research I have read and considered the BERA (2018) guidelines and applied appropriate safeguards to ensure respect for all participants; this has been at the forefront of my approach.

Cohen, Manion and Morrison (2011, p.84) similarly suggest that regardless of the nature of their work, social researchers have a responsibility to their participants and must consider its effects on the participants. Researchers should act in such a way as to ensure they preserve the participants' dignity as human beings. This research involves participants in ways that mean relationships, respect and professional trust are central to its success. Issues of anonymity and confidentiality were therefore paramount concerns, particularly in view of the women's potential vulnerabilities and the sensitivities surrounding their positioning within local social hierarchies. My awareness of these issues meant that developing trusting relationships was vital. This was gradually built on my providing regular reassurances of anonymity and confidentiality in the hope that the participants would feel confident enough to express their honest personal views, rather than the obligation to comply with dominant social scripts. It is hoped that the trusting relationships developed here have thus also supported the study's trustworthiness, though other challenges remained.

Creswell (2009, in Brown 2013, p.95), for example, highlights the issue of gatekeeping, an important issue regarding my study. In order to carry out research with the women, it was first necessary to negotiate access and permission via the local Yemeni community leader, who subsequently liaised with the women's husbands. Managing the social dynamics

involved in these negotiations required great sensitivity, and my position and standing were also important elements in this process. Though unavoidable first steps in securing access to the participants, I acknowledge the complexities involved here with regard to the women's permission and consent in the context of the patriarchal controls operating in their social contexts. My awareness of these complex social dynamics once again meant that it was always important for me to emphasise the voluntary nature of the women's participation and that their individual consent was key. Though I was at great pains to highlight this and provided repeated reminders of confidentiality and anonymity, I must once again recognise the consent conundrum involved in the women's participation. But yet again, I hope that the depth and openness of the relationships I nurtured with the women supported their willing involvement and indeed the trustworthiness of my findings.

3.5 Data collection tools

I took a novel approach for the data collection; different tools were used at each stage.

1. Initial Individual Interviews of participants - individual case story /story map to share
2. Participant narrations, sharing realia (Artefact and Storyboard board), within the group.
3. Focus group, participants tell their story using a memory box (photographs used as prompts and realia) with audio recording (transcripts).

Table 3 explains the rationale and focus for these strategies. These tools, stages and their implementations are explained in further detail below. The different forms of data collection helped with triangulation and contributed to reducing biases and the limitations of this study (Creswell, 2007). Creswell (2007) recommended the use of taking notes to help the researcher capture their thoughts, and to help them think about the data. I took notes in my research journal during the observations and interviews.

Data collection tools: Stages, rationale, focus and strategies					
Stage	**Rational and focus of story**	**Tools**	**Task and creative strategies**	**Data**	**Date**
Stage 1	Individual participants reflect their life experiences and learning	Semi-structured, emergent and casual interview questions	10 participants:1 to 1 interview	Research notes: Individual interview nots (5 participants decided to opt after introductory activity)	2015
Stage 2	Individual participants create a story board of their learning and barriers. They share their creation with their tutor and peers	Story board, open questioning, paraphrasing, lexical and non-lexical	5 participants (same participants from stage 1), create story board or mind maps to share	Participants story boards and mind maps	March 2016
Stage 3	Practical storytelling Participants tell their story using memorable items relating to their learning, motivation and barriers	Focus group, Q & A to stimulate	5 participants (same participants from stage 1 and stage 2) focus group engaged in story telling using memorable items and photos	Transcripts, flipchart, story board and mind maps	June 2016

Table 3 Data collection tools used – stages, rationale and focus

3.5.1 Interviews

As Kvale (1996) states: "the qualitative research interview attempts to understand the world from the subjects' points-of-view, to unfold the meaning of people's experiences" (p. 1). I

realise that in interviews, I can only gain access to the information that the participants are prepared to give which gives rise to the consideration of validity and reliability. I also understand that "knowledge and evidence are contextual, situational and interactional" (Mason, 2002, p. 64), and it is recognised again that these facts can affect the validity and reliability. A key advantage of using semi-structured interviews as a research method, however, was that I had the opportunity to be flexible with regards to listening to responses of the participants and was able to develop ideas provided by the participants and probe them, where appropriate, to gain depth in their responses.

Interviewing is not as basic as asking questions and getting answers, especially when my participants are FLESOL learners and some have not previously experienced formal education. For the participants, interviews had the potential to be ambiguous as written and spoken words can have multiple connotations (Schwandt, 2007). Yet, Fontana and Fry (2008) stated that, "interviewing is one of the most common and powerful ways in which we try to understand fellow humans" (p. 117). Interviews are carried out or negotiated between two or more people in an effort to achieve an understanding of the 'hows' and 'whats' of people's lives (Fontana and Frey, 2008; Glesne, 2011). Interviews were central to gaining an understanding of the participants' lived experiences as they grew in confidence to speak with others in English. In this study, interviews were conducted to elicit responses, which could be analysed to answer the research questions. The nature of my participants' circumstances – for example, their cultural background, and how to share their experiences with others from the same community – required some careful consideration in the design of interviews. It is in the context of these exchanges that the researcher and the participants experienced the "creation of collaborative effort called interview" (Fontana and Frey, 2008, p. 116).

In qualitative research there are three types of commonly designed interviews: structured interviews, semi-structured interviews or conversational and unstructured interviews (Schwandt, 2007). I used semi-structured interviews (Appendix 4) and, where appropriate, guided the interview to be as conversational as possible. The semi-structured format was utilised to ease participants into the process, to build rapport and trust, and make it a comfortable experience. Fontana and Frey (2008) support growing "a partnership between the researcher and respondents, who should work together to create a narrative for the

interview" (p. 117). In view of the fact that this is a narrative inquiry, responses that lead to developing a story were the desired outcome of the interviews.

To ensure anonymity and adhere to data protection (GDPR, 2018), ethical issues and data protection were addressed by verbal explanations and through an Arabic interpreter. Participants were reassured that the information they provided for the study would be treated with confidentiality. The initial interview activity with each of the ten participants lasted approximately 20 minutes. These were used as a means to re-establish rapport and bring together a wide-range of the participants' experiences while they attended the FLESOL class. During the interviews there were several questions asked at different points of discussion to help guide the interview. The questions were intentionally developed as open-ended to elicit thoughtful storied responses. However, as each interview unfolded, follow-up questions that were not pre-determined were asked to further probe for uninterrupted narrative, each interview was recorded and transcribed.

During the transcription process, notes of significant events were highlighted to synthesise data and to develop questions about events or issues that required further elaboration. Prior to conducting the follow-up interview, the participants were enlisted to conduct member checks (Creswell, 2007) where the researcher checks for accuracy of the transcripts and any meanings derived from the data collected. The process of member checking led to increased accuracy, credibility and rigour during data collection, data analysis and data re-presentation (Patton, 2002; Turner and Coen, 2008). Completing member checks with the participants allowed participants to be co-narrators of their experiences so that what is reported was not based on the researcher's lens only.

Focus group interviews

The third stage started with a focus group to investigate the developing categories, e.g. the situational, dispositional and institutional barriers, identified in Stages 1 and 2. I went through multiple coding processes in which I attempted to allocate data to themes (Saldana, 2009) manually, then I found relations between similar codes and combined them to make a category. I identified an emerging pattern in each category, which then built a theme, see Figure 14 and Appendix 8). The aim of the focus group was to advance emerging concepts from the initial data gathering, allowing deeper investigation and interpretation of how

these are visible within the individuals and their communities. A focus group approach is based on the principle that 'rich data can be elicited from group interactivity' (Cousin, 2009 p. 14).

Focus group interviews have advantages, achieved through the group dynamics afforded. Those who had basic English were able to explain in Arabic. This would then trigger interaction amongst the participants in group talk – the focus group interview would probably provide the best information. In addition, when individuals interviewed on a one-to-one basis are reluctant to provide information (Krueger, 1994; Morgan, 1988; Stewart and Shamdasani, 1990), focus group interviews can be useful. However, Creswell (2007) reminds researchers to be careful with this approach and to encourage all participants to talk while checking for individuals who may dominate.

The viewpoints demonstrate that the focus group interview is particularly relevant in gathering the opinions of participants, especially those who are not literate in their own mother-tongue and may feel marginalised (Cameron, cited in Mason and Sherwood, 2016). Traditionally, these women have not been well represented through the more conventional and common methods employed in FLESOL studies. Furthermore, this research raises conscious awareness about the potential of the focus group as a viable and verifiable tool in qualitative research.

Photo elicitations

A photo elicitation technique was used as a discussion prompt within the focus group. This technique helped me to reflect on different points about this research that may not have been achieved otherwise (Maxwell, 2005). Participants were asked to bring photographs to talk about their life experiences (their own photographs or from the magazines). This was an important feature of the data collection; the use of photo takes away the spotlight from the interviewee and is useful in understanding events that may be difficult or challenging to articulate.

Clandinin and Connelly (2000) advocate gathering data through a wide range of sources, conversations, interviews, stories from families, photographs, documents and personal-family social artefacts. During the photo-elicitation session, I focused on what was happening in the group, took notes and searched for specific statements that reflected their

personal world, humanising language learning and identity transformative learning and culture. During all the interviews, I took notes to support my thinking about possible themes. I considered the use of vocabulary in dialogues between participants to map their stories. I looked at how the participants offered suggestions to one another based on their experience. The notes served as a reflection of what I had observed during the interviews and how I could relate back to my research questions. The audio recordings support and clarify my notes.

3.5.2 Introductory activity: one-to-one interviews with ten participants

The interview schedule consisted of five questions in total (Appendix 4); included in the questions were an 'ice-breaker' and content questions about their experiences of learning.

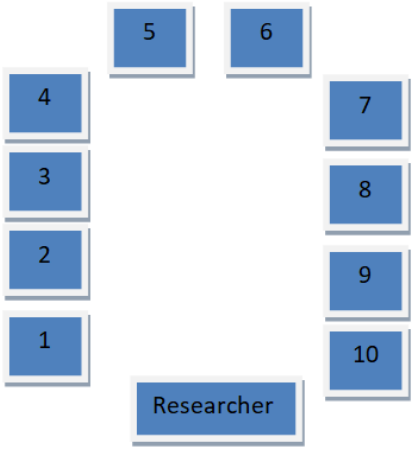


Figure 6 Introductory activity: physical seating arrangement

Each participant in Figure 6 participated in the interview. Stage one set the scene and allowed the women to reflect on their life experiences and learning. The entire stage one process took six hours, spread over a three-week period. To supplement the answers given by the participants, they were asked to engage in creating story maps or a storyboard, contributing to their storyboards. As a result, the learners were able to share and narrate their individual story maps with their peers (in pairs).

The individual interviews were the main source of data gathering and are grouped into four basic types of information: interviews, documents, audio, and visual materials. At the close of the interview, a story map of a tutor's learning experience was shared with participants (Figure 7) to motivate them and for them to reflect on their experiences and learning.

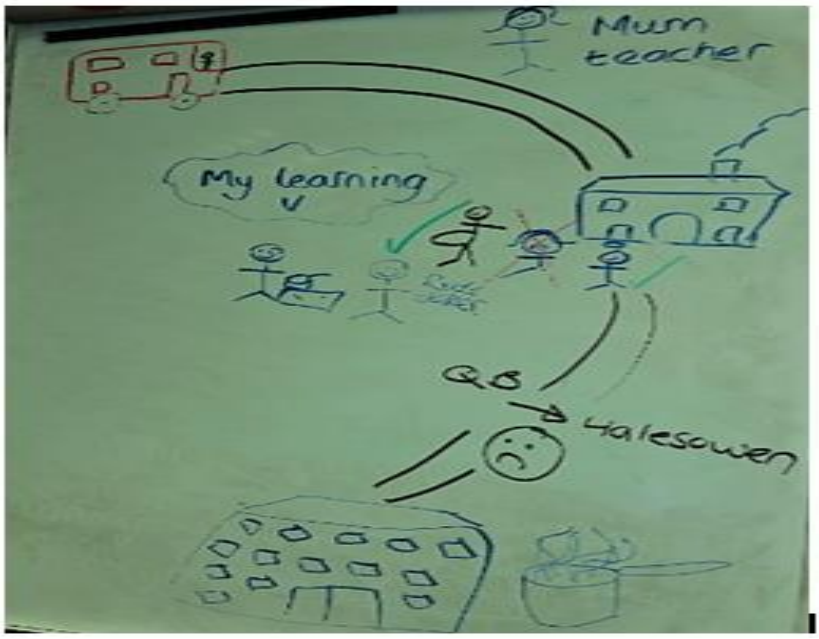


Figure 7 Story board of a tutor's learning experience

This session directed learners towards sharing their mind-maps and storyboard with their peers.

3.5.3 Stage 2: individual participants narrate their map with tutor and peers

This stage focused on extending the information gained in stage one. Participants worked in small groups of three and a pair. The task was to create their individual learning journey map. The participants shared their journey map with their peers (Figure 8), using verbal, lexical and non-lexical communications to convey their explanations. To capture data, the open-ended, semi-structured interviews prompted learners to think about their experiences and gave them the freedom to choose how far they wanted to take the question. Participants' storyboards and story map data were utilised in the data analysis.

Using mind-mapping or pictorial maps in telling stories can foster imagination, interest, and discussions. Mamber (2003) refers to narrative mapping as a way to temporally represent the unfolding of events by incorporating text and images. Participants in this study during stage one used mind maps (words and images) to sketch their stories and provided another layer of data for analysis. The visual mind maps provided a holistic account of the phenomenon under study and supported the process of making meanings of nuance within complex narratives. The mind maps proved more useful to beginner FLESOL participants as

prompts for discussion in the interviews. The methodological significance of mind maps or vignettes as a tool for telling stories can also expand and generate understandings of the participant's social world, (Hayes, Sameshima, and Watson, 2015), especially useful for sensitive areas of inquiry that may not be readily accessible through other means, (Rahman, 1996). Each participant's story was mapped using a visual mind map. Participants' metaphors and descriptions became the design impetus for these maps. The process of visualising these descriptions and creating a pictorial map allowed the researcher to discuss the nuances of meaning embedded within the metaphor beyond what textual descriptions could depict.

3.5.4 Stage 3: focus group practical storytelling, participants tell their story using memorable items

The third stage was a focus group. Participants were brought together to engage in a guided discussion, to further explore their motivations and barriers to learning (research questions two and three). This was audio-recorded and transcribed. The same five participants from stage two all agreed to engage. To introduce the activity the tutor demonstrated her life story using memorable items as illustrated in Figure 8. This visual demonstration encouraged and helped participants with their narratives.

Figure 8: FLESOL tutor shares her story using her memorable items

The purpose of this activity was to encourage the participants to bring in personally significant memorabilia. In the absence of visual evidence, they were given an option to use magazines/catalogues and tasked to look for images that were important to them. There were opportunities for participants to use their mobile phones and to take photos to support them with their task. They had the freedom to choose memorable items that

matched their lived experiences. Semi-structured questions were used to elicit their stories (Appendix 4).

In the focus group activity, I asked participants, 'Tell us about memorable items, why are they special to you?' Five participants collated memorable items and constructed their descriptive stories. They used their crafted plans and artefacts to share and tell their stories. During their crafting time they were thinking about how they would engage in the semi-structured interviews. I facilitated the focus group activity by asking participants to describe experiences they had concerning learning that were memorable (positive or negative).

I recorded the focus group stories to make sure the right participants were identified when there was crosstalk. In addition, with the audio-recording I was able to transcribe and identify specific phrases that were meaningful for their life experiences. Participants took turns to tell their stories and this provided a platform for a systematic process of listening and talking.

The photographs supported participants in narrating their cultural, social learning experiences (Hsieh and Shannon, 2005). Participants had collated a few items in their memory box to prompt their story-telling. Open-ended questions guided the focus group interview (see Appendix 5). Photographs and images from the memory boxes reflected *beliefs*, *values*, *barriers,* and *expectations* related to learning. Table 3 provides a summary of the methods of data collection and analysis.

3.6 Data interpretation

3.6.1 Validity and trustworthiness

Following Yin (2003) I enlisted two critical friends - a mentor and a peer from my doctoral group - to give me feedback on the analysis phase. My critical friends could make comment on my data and provided suggestions. However, they could not develop new codes, change the codes that I applied to interview transcripts, or delete any part. The use of critical friends added to the trustworthiness of my data analysis by supporting developing impressions. The main weakness of the case study approach is its small sample size. Validity and reliability of the findings in a scientific sense can be debatable. Merriam (1998)

cautions researchers that a debate is raging because the construct of reliability and validity are quantitative and positivist and are not appropriate to qualitative research (p. 199).

Generalisation of qualitative findings is not easy; however, there were strategies and criteria used to enhance the trustworthiness of the research findings. Pring (2001) recognises BERA (2011) guidelines whereby the researcher is honest with regards to the research being undertaken and has a "respect for persons" (p. 410). Appropriate issues for second language learners are their interpretations and meaning making. This is important to the Yemeni women as age and wisdom are honoured in their personal world, and their roots and culture are openly discussed in class (Horwitz, 1999, Gawi, 2012) to allow the researcher and the researched to be "united in a common partnership to discover the truth," (pp. 410–411). This mandates:

> trustworthiness of the researcher – to exercise judgement in as impartial a manner as is possible, to conclude only those things which can be justified in the light of the evidence, to be open on the critical scrutiny of others where that is possible.
>
> (Pring, 2001, p. 411)

Since from this perspective the purpose of qualitative research is to describe or understand the phenomenon of interest from the participants' perspectives, the participants are the only ones who can legitimately judge the credibility of the results by member checking.

My critical friends were invited to add comments. I shared examples from the data to see if I was capturing meaning adequately. I also returned to my participant group, to clarify and share what had emerged in the themes and again checked if the meanings were captured. The credibility criterion involves establishing that the results of qualitative research are believable from the perspective of the research participants.

Trustworthiness also consisted of bracketing out of the study as per Moustakas (1994). Van Manen (1990) described bracketing as individual reality and expression about the phenomenon. One aspect bracketed outside the phenomenon was my own value about learning a language, specifically English. Just because I have experienced specific things in my attempt to learn English does not mean those experiences are indicative of my participants. Thus, by clarifying researcher bias, I could add credibility to the study.

A rich, thick description of participants' experiences was used to ensure trustworthiness. By providing a detailed description of events, vague or open-ended ideas could be eliminated. Laverty (2003, p. 23) pointed out that "for hermeneutic phenomenological projects, the multiple stages of interpretation that allow patterns to emerge, the discussion of how interpretation arises from the data, and the interpretative process itself are seen as critical". Multiple stages and creative ways of data collection in this study have been described. Triangulation was achieved by gathering information using the mind mapping, storytelling, and photo-elicitation and interview methods.

3.6.2 Data management and analysis

Data analysis began with reviewing artefacts and recorded transcripts. This provided me with rich, detailed descriptions of the participants' FLESOL experiences. Creswell (2009) recommends the following systematic procedure for qualitative data analysis to provide a clear overview of data preparation, coding, interpretation and validation. This procedure is presented in a linear form, but he stresses that it works more interactively in practice. That is, "the various stages are interrelated and not always visited in the order presented" (p85). Creswell's proposed procedure, which offers a feasible and comprehensive framework for qualitative data analysis was adopted in this study. See the data analysis spiral adapted from Creswell, (2009) (Figure 9).

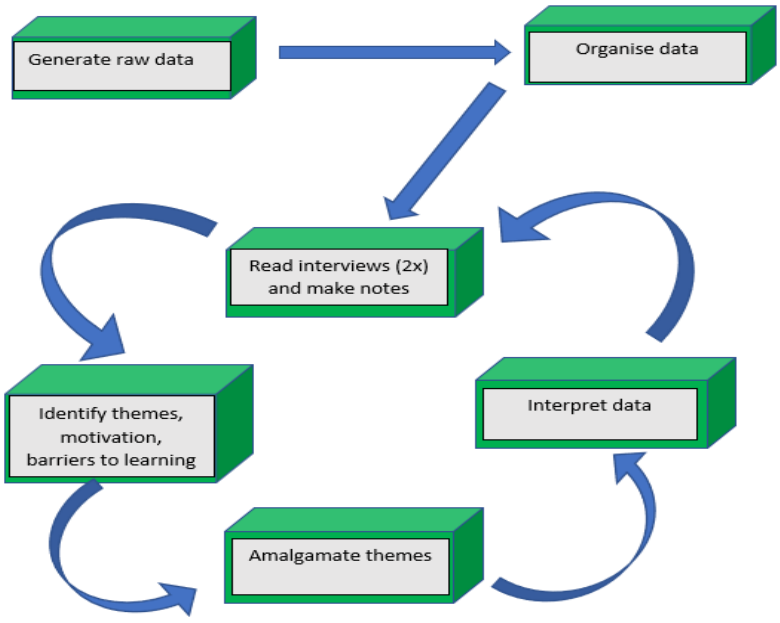


Figure 9: Data analysis spiral (adapted from Creswell, 2009)

3.6.3 Data from interviews

I transcribed the recordings (mind-maps, interviews and focus group). This gave me the possibility of keeping the data securely stored on my personal computer, and of gaining a deeper understanding of the participants' experiences. I listened to the recordings in their entirety before transcribing them. I avoided transcribing only sections of the interviews to minimise bias. Rewriting the discourse would most likely have generated false clarity of experiences that I fabricated using my participant's personal vocabulary (Wellington, 2000). The analysis of the data in this study is closely linked to the data collection stages since both processes occurred simultaneously. While interviewing participants I began making inferences regarding which influences most shaped their personal world and their identity transformation.

Transcripts

I followed Dresing, Pehl and Schmieder's (2015) suggestions on transcription rules. I transcribed everything manually to avoid bias and then selected the data relevant to the study. I did not edit the English in the transcript, I believe it was important to keep the originality of the transcriptions to capture the meaning of what participants were conveying. Scrutiny of transcription is fundamental for the analysis of the data as it supports in answering the research questions. This is the reason I went over transcriptions numerous times to confirm accuracy. Agar (1980) suggests researchers "... read transcripts in their entirety several times. Immersing yourself in the details, trying to get a sense of the interview before breaking it into parts" (p. 103).

The research questions provide themes, and I believe my chosen methodology discovers the position of the participants in relation to those themes, for the purpose of making sense out of the data (Merriam, 2009). I consolidate the data focusing on those segments that may provide insight into my research questions. Writing notes into transcripts and participants' mind-maps supported me in the initial process of exploring the dataset. I scrutinised my entire dataset to identify and catalogue ideas that occurred as I was reading. The narrative methodology is important to this research because my aim was to allow participants to narrate their experiences, allowing them to self-reflect on the significance of each individual theme: learning, motivation and barriers.

3.6.4 Coding

I used Excel to help me code the data; Excel has many facilities that allow collaborative coding. To be more specific, I transcribed all the interviews, and turned to my research questions as a preliminary organising framework. This was followed by identifying important categories along with the identifier for each category, for example, "I left school after Primary school" was allocated to the category 'Formal Learning'. The next stage was grid analysis. This was a table containing the defined categories in the first column, each transcript separately in subsequent columns, with all transcripts thoroughly gone through, and all categories identified marked on the grid. I was able to tag any group related data together according to data categories and themes (Ose, 2016). Saldańa (2013) pointed out that:

> … themes consist of such ideas as descriptions of behavior within a culture; explanations for why something happens; iconic statement; and morals from participant stories. (p. 267)

According to Saldańa (2013), a theme is an expected phrase, or it can be a sentence, which identifies what a unit of data is about or what it means; characteristics can be decided as directly observable in the information or underlying the phenomenon. I looked for themes across all three types of data. I was attentive to outlying themes and considered how these patterns may help me to explain the research questions. Taylor and Bogdon (1998) explained, "themes are defined as units derived from patterns such as 'conversation topics, vocabulary, recurring activities, meanings, feelings" (p. 131). Hence, I developed themes to help me understand the ways Yemeni women construct their personal world, humanise language learning and identity transformation through participation in FLESOL. On the other hand, a code is dissimilar from theme. Creswell (1995) suggests "Codes are used to sort text or visual images into categories" (p. 152). Creswell (1995) encourages qualitative researchers to look for code segments that can be used to describe information and develop themes. These codes represent surprising information that researchers did not expect to find, information that is conceptually interesting to researchers, practitioners and participants. Coding data is dissimilar from identifying themes, Saldańa (2009) said that codes are "Often a word or short phrase that symbolically assigns a summative, salient,

essence capturing, or evocative attribute for a portion of language-based or visual data" (Saldańa, 2009, p. 3).

Saldańa (2009) illuminated that a theme is an outcome of coding and it is "not some-thing that is, in itself, coded" (p. 13). Applying the suggestions from Saldańa's manuals on coding for qualitative research, I started looking for codes during data collection, and after I had read the transcriptions of initial interviews. Furthermore, this process supports the development of research questions that started to emerge during the initial interviews and observations. These questions guided my focus during data collection. As I reviewed the data, I looked at repeated words in the interviews, which helped to create possible codes.

3.6.5 Procedures

While interviewing the participants, I established links that either compared or contrasted with their life experiences, their reaction towards them and the impact these had on their learning experiences. Each time I found one of these links I wrote a note about it in the research journal along with some initial interpretations of their experiences. This process took place on a regular basis with each piece of journal I read and in dialogues with peers. The inferences I was making about the data were therefore systematically gaining structure and being reshaped by the participants' discourse, the discourse in the literature and my participants and peers' discourse (Creswell, 2007).

As stated by Neuman (2000), flexible and creative approaches to qualitative data analysis are extremely popular, since words are often loose, dependent on text, and usually demand more than one meaning; this is the reason I opted not to use a software analytical tool such as NVivo. I believe for my study analytical tools such as NVivo are unable to capture the meaning of unspoken communication such as gestures, stress variations and expressions, which can challenge or reject the verbal messages that participants give (Lyons, 1977).

I transcribed 'text' from ten mind-maps from stage one and then five interviews from the focus group. The first stage of data analysis of participants' experiences of learning was from their individual vignettes or mind-maps. I then immersed myself in the data to become familiar with it. I manually transcribed the data from participants' mind-maps; I read and re-read before coding and searching for meanings and patterns. Significant words were

highlighted and coded. These codes were used to determine clusters of meanings (Carpenter and Suto, 2008). According to Carpenter and Suto (2008), code is

> shorthand labels, usually a word, short phrase, or metaphor, often derived from the participants' accounts, which are assigned to data fragments defined as having some common meaning or relationship.
>
> (p. 116)

I looked for the "essence" of the phenomenon. Van Manen's (1990) hermeneutic approach was utilised as I searched for meaning as well as interpretation of those results. These clusters of meaning were gathered into themes (no school attended, early years, high school, married at 16, FE, children and FLESOL) that I used to develop the essence of the phenomenon (see Appendix 9).

3.7 Summary

Through the analysis, I have attempted to highlight the layered environments in which the women have lived. Their learning experiences both in Yemen and the UK are important and I draw on number of conceptual frameworks to support the analysis, findings, and discussions. I draw on Bronfenbrenner's (1979) ecological model of human development as a conceptual framework to understand the Yemeni women's learning experiences, motivations and barriers. I have adopted and adapted storied maps as a way of providing a conceptual map of the sphere of learning and language practices within the women's lives. Thompson's (2003) Personal, Cultural and Social (PCS) model identifies links to help to connect values, experiences and internalised oppressions, also drawing upon Deci and Ryan's (2000) SDT theory based on determination, motivation and needs. Table 4 shows the categories and themes which emerged from analysis. Reflexivity used throughout the analysis shed light on how my own experience, thoughts and beliefs influenced my interpretation of the data (Creswell, 2003; King and Horrock, 2010).

Themes	Categories and sub-themes
Learning	
4.1.1	Location of learning
4.1.2	Formal learning experiences in the UK
4.1.3	Learning as a social and personal activity Learning together as a useful endeavour
Motivation	
4.2.1	Participants motives Motivative is the desire for more effective personal competence
4.2.2	Social motivation to learning Engagement with the wider community
4.2.3	Vocational motives
4.2.4	Motivation to engage in learning for Employment
Barriers	
4.3.1	Situational barriers Practicalities of everyday situations Supporting children with homework
4.3.2	Dispositional barriers Personal Family related barriers
4.3.3	Institutional barriers Lack of information UK rules and systems

Table 4 Themes, categories and subthemes from analysis – Appendix 6 Source data coding tool

All the significant labels were allocated to a category; categories identified in the datasets are discussed thoroughly under the relevant questions in the findings and discussion chapter in this thesis. There were important areas that I identified from the focus group discussions. For potential barriers to engagement, Table 4 shows that, of the many factors identified, participants' internal and external barriers were included. These are categories under the sub-themes of situational, dispositional and institutional barriers.

In summary, the process of analysis and interpretation outlined in this chapter leads to the identification of units of meaning within individual stories. The developing categories were emergent from interviews, focus group and document analysis. Appendix 8 sub themes are linked to the research questions in this study. Continually returning to data enabled me to refine my interpretations; commonalities of meaning were identified as running across the women's stories and represented in narrative threads. These threads were pulled together into three key threads – learning, motivations and barriers – in this thesis, representing the collective stories of the Yemeni women and their learning experiences. My approach to data collection drew on the guidance from the narrative methodological framework, initially developing, then focusing and consolidating theoretical codes to analyse the data (Creswell, 1998). In analysing my data, I have been mindful of Creswell's (1998) words:

> Exploring women's lived experience in a way that remains true to women's voices, focuses on the contexts in which women are living or have lived, and incorporates complexity and diversity into data collection and analysis.
>
> (Creswell, 1998, p. 26)

In Chapter 4 I will discuss the findings that have emerged from the above analysis.

Chapter 4: Findings and discussion

4 Introduction

One of the study's aims was to generate a space where the women could tell their stories and have their voices heard about their perspectives on learning. Exploring the women's experiences in a way that remains true to them will enable this research to focus on the contexts in which the women live and reflect the complexity and diversity of their lives (Creswell, 1998). Participants' ecologies of learning are located within an ecological systems framework (Bronfenbrenner, 1979) which offers non-linear exploration. The participants' stories are expressed as connections between overlaps in their experiences at micro- and meso-levels. The research highlights the impact of FLESOL as one of many tools in the women's personal world. The journey from Yemen to the UK for young Yemeni girls and women is a complex maze of challenges for which there is little perceived support. In Chapter 3, I introduced the research approach adopted. In this chapter, I present and discuss the findings in relation to my three research questions. According to Van Manen "phenomenological themes may be understood as the structures of experience" (1990, p. 79). The themes are patterns across data sets that are important to the description of a phenomenon, which supported these research questions. What follows is an analysis of the three research questions, drawing on the data collected from the whole study. I refer to these where elements of research questions were framed around the participants'

1. Conceptualisation of Learning
2. Motivations for engaging in FLESOL
3. Barriers experienced.

Results and analysis

The data revealed several key themes and subthemes listed in Table 4. The thematic paths and sub-themes are used as a framework for presenting the findings in this chapter. Each section concludes with a summary and the identification of the emerging themes and sub-categories, drawn together from the data sources.

4.1 RQ1: How do Yemeni women learners conceptualise learning?

Dewey (1938) and Vygotsky (1978) assert that we learn best through the connection between our experiences (at micro and meso-levels), the artefacts we construct and our social interactions with the wider world (Bronfenbrenner's macro- and exo-system levels, 1979). In this study, the participants used artefacts and memorable items in the interviews to illustrate their experiences and understanding of learning in various places. This was a way for them to voice and conceptualise their learning experiences. The sub-sections evolved as a result of sub-themes emerging from the participants' ecologies; they demonstrate the richness of the differences and similarities in their learning. My participants included both their initial learning and the FLESOL situation.

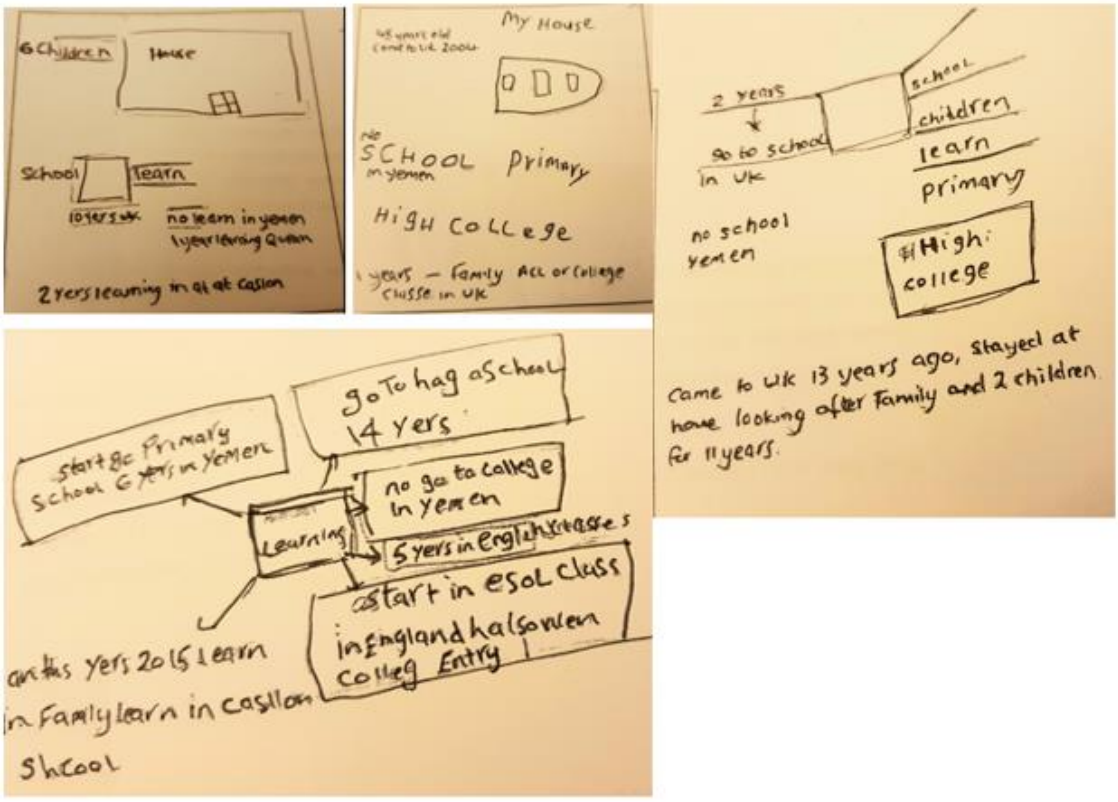


Figure 10: Participants' storyboards from Stage 2

Figure 10 illustrates participants' storyboards and mind maps: they used simple vocabulary and images and wrote initial narratives of their experiences, learning and barriers. They shared the above with their FLESOL tutor and the volunteer interpreter.

4.1.1 Location of learning

Evidence from the story boards and interviews during Stage 1, draws attention to focussing on the location of learning. Participants recalled that the beginning and initial place of their learning journey was in Yemen, their immediate setting (microsystem). Based on their individual ecologies, the participants articulated their stories using simple phrases in English and visual images, as discussed. They talked about people who influenced them, their peers and how they dealt with a range of learning experiences; about mothers as educators, and a female community – most of the participants' fathers had been away, working in the UK. Schooling in Yemen was not mandatory, so they explained that their mothers were educators. Now in the UK as young mothers, they realise that education is important; they need to engage with their children, and feel that their culture has marginalised them, more so now they are living in the UK with limited English. Location points to the micro and meso-level physical, social and pedagogical relationships between the learners, people and the resources in the learning environment (i.e., classroom and non-classroom based) (Benson and Reinders 2011). As participants came across different locations, they attached their understanding of learning to specific places and locations. In evidence from the transcript about learning in Yemen, Ramila said,

> *Yes and my learning was in my country, teachers let us play they didn't care about us learning, when I think about it now they did not teach us they just let us play, they sat around chatting, it was boring for me, I did not enjoy school. I would sit in class thinking I wish I stayed home I could help my mother with household chores or taken the animals to the mountains with my friends from the village.*

Sarda's story was about her learning when she arrived in the UK. She said,

> *Tutors are more approachable and helpful; I can ask for help; we learn words and practice how to say and ask for things. In Yemen we just played we did not have books to write in. We had to take our own slates and by the time I got home it would have rubbed off.*

Their evidence shows them learning about the future, their mothers as educators teaching about caring for family, cooking, and looking after animals. The example below is a participant's vignette; a visual stimulus to achieve an 'insider' position on Yemeni women's perceptions and value systems in her world.

Figure 11: Participant's visual reflection and her values in her world

Her story was filled with apprehension about coming to the UK, her vulnerability to barriers in her new world, and at the same time excitement for a better life in the UK and sadness because she was leaving. Her story led her to illustrate her life experiences and her learning journey. In Figure 11, the narrator created an imaginative picture for the listener and "this individual account of an event creates a memorable picture in the mind of the listener," (Kirkpatrick, 2007, cited in Drumm, 2013, p. 38). Participants viewed learning in Yemen as not a good experience for them. The participants shared their knowledge of women from the city; they explained that the women from cities would have received a basic education, which mostly finished before starting a college course. None of the participants in this study went to college in Yemen as they are all from villages. One learner expressed the view that her parents thought it would be too dangerous if she went to college because she would have to travel. This means they have had little or no education and their life experiences are confined to the home and village environment. Simky explained:

> *I didn't go to school in Yemen, I stayed at home to help my mum, I learned everything from my mom like looking after my younger brothers and sisters. I helped with the housework, taking the animals to the field and near the mountains with my cousins and [others] from the village. I didn't even go to the city. I wasn't allowed to go; I just stayed in the village.*
>
> (Simky)

The participants had different experiences of learning in different places and this changed them as learners (Benesch, 2012). For Simky and Damy, their place of learning was at home

in Yemen to begin with, then it was the UK; whilst Ramila, Kamla, and Sarda attended school in Yemen. However, Simky tells us that when she arrived in the UK she stayed home for almost three months because her parents wanted to make sure her brothers settled in first. The decision made by Simky's mother to keep her at home to help with household chores meant she was held back from attending school.

From Simky's transcript analysis, her key experiences of learning were from her mother. Simky illustrated this with text and images, where she emphasises the key role of mother as educator in Yemen. She said:

> *I learnt everything from my mom; I didn't need to go to school, mom taught me everything … because I needed to help my mom, I was the eldest [and] had to help my mom because we have no one because my dad was not here.*
>
> (Stage 1 interview, Simky)

Ecological theories, such as those of Bronfenbrenner, concentrate more on the way different characteristics in an individual trigger certain responses from the environment (Sameroff, 1987).

Simky's microsystem revolved around her life with her family in a mountain village. Her father worked away and her mother, according to Simky, was a good manager who did everything. Simky described places and people who influenced her world either as insiders – they were her immediate family, cousins and, after marriage, her husband and children – or outsiders, such as a mentor from her secondary school, children's teachers in school, and now FLESOL tutors. Bronfenbrenner's (1979) microsystem points to the importance of mutual trust and communication between the settings in which children and parents live their lives. Simky, in her narrative, talks about this trust and respect within her immediate family.

Her story points to her lived experiences, influenced by her mother. Simky did not need to read and write when she was in Yemen. She explained that her mother was illiterate though she got by. Now in the UK, Simky feels the pressure and frustration of having no education in Yemen. In her story, she tells us "My first language is Arabic, my second language is English, and first literacy skills are also English, I get so muddled". This realisation frustrates her, more so as an adult learner. If she had had the opportunity to attend school in Yemen,

she would be in a better position to develop her skills for formal learning and strategies for reading and writing, which she feels she struggles with the most. These past and future reflections echo Bronfenbrenner's (1979) micro- and chronolevels.

Simky realised that helping her mother with household chores involved activities that she found fulfilling and she did not feel a need for education, as it was not a mandatory requirement to attend school in Yemen. She was the eldest in the family, she had a role to play, and going to school was not a priority for her.

Exemplifying micro/mesosystem elements, her story illustrates how at an early age she accompanied her mother, taking their farm animals away every day from the village where they lived to leave them out on the fields; she would then go back in the evening to bring the animals home with her cousins and friends. Taking the animals to the mountains was another learning experience in a different place but not recognised as such by Simky; she saw this as one of the necessities of everyday routine. Her mother again was the main influence and there were others like her village friends and cousin. Simky did not have the choice to attend her local school; this was demonstrated in her story and was her reason for lacking literacy skills in Arabic.

Looked at through Simky's lens, learning is solely a formal classroom-based process (reading and writing) and not what happens at home; in her story about learning experiences, she does not recognise the informal non-classroom-based learning from her mother. Now as a young mother, she recognises that learning is relevant, if she is to support her children's education. She said:

> *My first experience of learning is in the UK, I never dreamt that I would speak in English. It was hard at first to learn English; I started learning the alphabet, then spelling my name, I enjoy learning English in the community centre, I can help my son with homework now.*

At chrono-level the evidence shows that the context of learning has changed for them for the reasons mentioned earlier, and the learning is different for them. Learning is different in that in describing experiences of learning in Yemen, they talked about their attitudes and concept of learning and that it is not like the formal skills in the UK. Ramila shared her story and explained that she completed her secondary education. She liked her school and said:

> *The classrooms had proper chairs and desks, we were given books, did not have to pay for books, teachers gave us attention, they asked questions, checked our work in the book and wrote how well we did or needed to do, moreover my school meals were free.*
>
> (Ramila)

After completing her secondary education, she joined her local college which she attended for a short time. She went on to tell me, "I enjoyed learning in college and mixing with other people, the atmosphere was different and I met different people who also needed to learn the second language and they were from a different country, you would not see someone from another country in the Yemen village or the school in Yemen". She explained that she then had an arranged marriage and did not get the opportunity to complete the course she was enrolled on.

A number of factors from the various ecological levels (previous location, learning environment, institutional influences, family, and culture) influence conceptualisations of learning. Participants have had time to reflect, just as I reflected and, just as I did, they may have used the Community to conceptualise the notion of learning (Lave and Wenger, 1991). The evidence shows how important it was then (in Yemen) and now in the UK for them to conceptualise the influence of family and location of learning in a way that complemented their learning journey (Ashwin, 2009).

Evidence shows that for most of the participants, conceptualisation of learning whilst living in Yemen was the same, while location and arrival in the UK changed different sets of factors. Kamla's conceptualisation of learning was the management of the day-to-day household duties, centring on her enjoyment helping her grandmother. Her conceptualisation of learning in school was that it was 'all play' and not a particularly positive experience; her attendance was erratic, and she did not see the point in going to school. She explained she had a negative view of learning. It was after her marriage and arrival in the UK, hearing people speaking in English and seeing women drivers, that she was inspired to learn.

Participants described their limited experiences of learning and their disadvantaged backgrounds at the micro-level. The findings from the interviews showed that locations of learning and the requirement to live in a different cultural environment were overwhelming

and different to previous experiences of learning. Vygotsky (1978) made similar observations and further agrees that for some learners' cultural anxiety has an effect on the learning process. Conversely, microsystems support the development of an individual's experiences of learning (Bronfenbrenner, 1979). This is echoed in the participants' narratives where listening to their stories shows that the Yemeni women's direct influence starts with their immediate family and the environment they live in.

Interpretation of meanings of learning experienced was personal so that some learners talked about their earlier experiences in Yemen, formal learning experiences in the UK, learning as a social or personal activity, and learning as a reproductive process. The participants recalled their learning experiences in Yemen through play, though they did not associate this with learning:

> *Teachers just let us play, they didn't care or teach us anything, not like here.*
>
> (Ramila, Kamla, and Sarda)

Ramila expanded on this and explained:

> *[It] was a long time ago. They did not teach us, we just played and copied from the board. The classrooms were not nice like here and not clean. Teachers make us clean the classroom before our lesson. I went to school in Yemen for few years but I am not strong in Arabic. I am weak with spelling. I can read Arabic and I can understand what I am reading but the spelling is poor.*
>
> (Ramila)

A mesosystem is used to present the theme of experiences of learning (Bronfenbrenner, 1979). The experiences of learning outlined in the inner concentric circle of Figure 17 identify factors at different ecological levels that inform the findings. When Ramila attended her primary school, she moved into a mesosystem that comprised the interrelations between two or more settings in which the developing person actively participates (such as, for a child, the relations between home, school and neighbourhood, or peer group; or, for an adult, family, work and social life - Bronfenbrenner, 1979 p. 25). The microsystem (tutors, peers) influences Ramila at the mesosystem level, with the mesosystem influencing Ramila's entire learning experience of education in Yemen (based on rote learning). As such it did not provide concrete learning. She recalls this experience as a generally negative experience. Other participants also described their lack of

enjoyment and their experiences of going to school in Yemen. Kamla said, "school was all about play and no learning. I didn't like it so didn't go".

4.1.2 Formal learning experiences in the UK

Simky and Ramila attended secondary school in the UK. Upon arrival they both started in year nine, but in different classes. Simky explained that she was scared to go to school and voiced her regrets about not having a choice to attend a school in Yemen as others were forward with their reading and writing because they had had the opportunity to learn in Arabic. Ramila explained:

> *I went straight into a secondary school in the UK upon arrival; it is too hard to go both ways, English and Arabic.*
>
> (Ramila)

Simky described her first experience of learning:

> *Learning locations does not apply to me because I did not go to school in Yemen. I came here in 1993 and after two months I went to the high school near my house, not speaking any English at all not even 'hello'. I remember I got lost on my way to my school and could not find my classroom and I just walked into a class and kept speaking in Arabic and the teacher did not understand me. It was hard for me to learn I could not read or write Arabic let alone English.*
>
> (Simky)

Simky refers to not being able to locate her classroom in a big school as a negative learning experience because she could not speak English and further elaborated that this happened to her on number occasions in different situations and locations in the school.

Both participants describe different learning experiences at micro and meso-levels. For Ramila, she admits it was hard to read and write from left to right when she started school in the UK. She did explain that she has L1 Literacy skills and said her learning environment in the UK provides a better experience than in Yemen, whereas for Simky, it was completely the opposite. She felt lost learning in the UK and could not share or agree on the same experiences as Ramila.

Kamla had no experiences of formal learning in the UK:

Learning English was not important; when I arrived in the UK, I was dependent on my husband and members from his family for interpreting and translating. I could not speak English. My husband's mother was an English lady and she helped me. She could speak some Arabic. My experiences – I don't know how to explain other than it was difficult.

(Kamla)

Damy had no schooling in Yemen, the FLESOL class being her first school experience. She acknowledges that, for her, learning was at home in Yemen and centred on cleaning, cooking and helping her mother. Damy described:

[Feeling] out of place and feeling lost, when I started the class and now, I'm happy.

(Damy)

Neither Kamla nor Damy went to school in the UK and their story maps and interviews revealed they arrived in the UK as adults to join their British-born husbands. Learning was not a priority for Kamla as she had support from her husband and his extended family. However, she is literate in Arabic, her English mother-in-law was helpful, and Kamla learned some English through her. Damy, in her interview, claimed to be a mature learner. She does not have literacy skills in Arabic because she did not go to school in Yemen. After arriving in the UK, she stayed home to raise her children. Her current FLESOL class is her first formal learning experience and she cannot compare it with Yemen. However, in her interview she revealed her self-perception as a lost learner, not knowing what to expect and how she would learn but went on to say she was happy in her current FLESOL class.

The theme of formal learning experiences was convergent with the findings from Benson and Reinders (2011), in which formal experiences are found to be educationally structured (non-formal and informal). The participants at chrono-level had to overcome and adapt to the learning ethos in FLESOL classes in the UK.

4.1.3 Learning as a personal activity

The importance of a prefect to Simky when she went to a nearby secondary school was also apparent:

Yes and then there was one girl – she was in Year 11 – she took me with her everywhere. She was from Yemen, she speaks Arabic, she took me everywhere with her in school, without her I couldn't do anything. My cousin was a boy. He always

> *wants to play with his mate so this girl just helped me, yes she took me to her class, I was small and she was, like, 16 and the teacher said I can't bring anyone with me but this girl was with me all the time.*
>
> (Simky)

Simky is grateful to this newfound friend and feels that she helped and looked after her. She likened this to the bond between cousins, drawing on her experience from Yemen when her cousins used to look after her when they took the animals early in the morning to the mountains. These personal micro-level influences are striking in Simky's account of her early experiences (Bronfenbrenner, 1979). Family members and friends were central players in the formation of Simky's future. This kind of influence from family members seems atemporal (Deci and Ryan 2012); even though Simky had these experiences in her childhood years, they continued to have an impact on the ways she enacted herself in her adult life.

Barton et al. (2007) suggest that language needs to be viewed in use and approached as a set of social practices. This takes language learning further than a restricted range of skills, into the use of language across women's wider lives. FLESOL gives women an opportunity to meet with others in class, to understand how they lived, to learn from them and not just about their previous world; FLESOL was a meeting place, perceived as a social activity by some. One of the participants was permitted to attend classes by her husband and in-laws; she stated:

> *I don't go out much and this is the only chance I have to meet other women. I am learning but my experiences of meeting and mixing with the other women is good for me.*
>
> (Damy)

The support provided by FLESOL was her lifeline (Wenger, 2010). Golovatach and Vanderplank (2007) and Peacock (2010) report on positive and negative attributions assigned to English language learners' success or failure in English. At meso-level, Damy's FLESOL attendance reveals a positive experience of improving learning and confidence. She interacts in the learning process, which becomes a social activity, contributing to improved proficiency (Norton and Peirce, 1995; Eldred et al., 2004; Kramsch, 2008, Dörnyei, 2009). It is interesting to note that other participants discussed learning as a social activity and meso-level experience where exchanges occur in a supportive environment (Bronfenbenner, 1979).

Other participants commented on the value of engagement with other peers and this view of personal learning is the way in which they see themselves not just in the FLESOL class but also living in the community and the UK at chrono-level. The women expressed and recognised a wish to live in the UK and to connect with the community they currently live in; their need is to learn English so that they can network with others. This may be because of their perception of engagement connects personal learning with a sense of safety. The participants' comments from their stories below confirm their conceptualisation of learning within their new location:

> *Comfortable with people in FLESOL class, I belong in this group* (Sarda)
>
> *We live here now; I belong here not Yemen* (Simky)
>
> *I like the groups I mix with here* (Ramila)
>
> *My mother-in-law is English, I belong here* (Kamla)
>
> *I had my children here, we belong here, it's safe for us* (Sarda)

Interpretation of meanings was personal at their meso-level so that some participants talked about their personal development. Nickson's (2014) study identified that the most useful and important content of learning was that which was of immediate practical application. An extract from Simky's interview supports this - "I can go to doctors on my own." Learners identified learning content which was of immediate, practical use in their daily lives (health, education) as the most useful and important learning. My findings show that all the participants valued their personal learning activities. They described an increasing cyclical effect of confidence and achievement in which recognition of success was an important progression at chrono-level. The findings thus raise questions about policy which focuses more on concerns related to economic matters (employability), citizenship and integration.

Evidence shows that learning English for personal reasons was seen as an essential part of living in the UK. Participants used wording that stressed the importance of learning that instilled confidence and a feeling of independence; Sarda said:

> *It was like drawing the curtains in the morning to let the light in, my freedom to go to Asda by myself.*

Ramila, in her interview, said *"I can catch the bus by myself and go to the city."*

Participants use powerful and liberating comments to describe how their experiences opened a window to different ways of thinking and being, contributing to their personal enrichment. They felt FLESOL satisfied their personal learning needs. These findings relate to the theoretical basis of 'needs analysis', which aims to ensure that learning meets the needs of the women attending FLESOL. Personal learning activity supports the women's engagement and also highlights the relevance of a needs analysis tool for identifying learning aims (Benesch, 2009).

Participants identified several factors which are important in their personal learning (Wisniewska, 2013). They expressed themselves using terms such as:

> *We live here now; we've got to learn to do things for ourselves.*
>
> (Simky, Ramila, and Kamla)

Two other participants echoed:

> *It's my life, it's different here, I want to go on holiday with my family.*
>
> (Damy and Sarda)

Improving their English supports the Yemeni women's wider personal learning and communicative competence. The women felt that attending FLESOL and learning about different faiths and celebrations developed their knowledge and understanding of living in the UK. Sarda, Ramila, and Simky stated:

> *We want to be involved in the development of our children and encourage their thinking. They are from a different world to ours.*
>
> (Sarda, Ramila, and Simky)

The women were happy to develop links with people from different countries living in their neighbourhood. They have forged friendships with neighbours from other countries or those with children in the same school (NIACE, 2014). They talked about the sewing class they attend and their new friends from Pakistan, India and Sudan. They explained that they could all speak some English and learn from each other when making an outfit. However, the gap is still there in relation to mature people in the same community. These women wanted a future different from their past, and involvement in the development of their

children's education; they now attend assemblies in schools and engage with other parents and their children's teachers.

Learning together as a useful endeavour

This section presents evidence of interview findings of the participants' learning together as a useful endeavour. At macro-level the findings showed that learning traditions varied in their cultural contexts, and that the participants construct and re-construct their learning over time.

The participants view classes as being practical – women learning with their children to achieve a goal. Women learn how to support their children's development, and learning does not involve both parents and children being in the same place at the same time. The emphasis is continuously on intergenerational collaboration (NIACE Family learning, 2018). To illustrate this further from the data, Sarda described learning with her family:

> *We all help each other in the kitchen to prepare meals; my eldest daughter talks to us about healthy meals, and how we should cut down on salt. My younger son and I work together and make a healthy snack for school lunch. I learned about the healthy snacks from my FLESOL class and cooking food with my child at home.*
>
> (Sarda)

Supporting children, the home and family remain important. The development of learning and their motivation in a wider sense are at the heart of the FLESOL learning experience. For Sarda, one of her aims is to improve her learning and the diet and wellbeing of her family. While Damy recognises learning at meso-level can have common utility, she feels a lack of confidence limits her (echoing Deci and Ryan, 2000).

Brown (2001) supports the idea that learning at meso-level will lead to better understanding and generate meaningful interaction as well as promoting creative thought (Ngeow, 2004, Bronfenbenner, 1979). Participants' day-to-day experiences enable them to construct and define co-operative learning and reconstruct beliefs (Vygotsky, 1978), internalising and embedding them into other beliefs. However, the participants' previous values and experiences affect their learning and they are conforming to what are perceived to be societal needs and norms for living in the UK (Freire, 2000).

Stories of learning English were shared as an essential aspect of living in the UK. They included personal learning, social learning and connecting with their children and everyday situations. Findings revealed the participants have a greater sense of ownership and control over their learning experiences; they bring their own authentic resources (and share realia, for example letters from school, issues with housing, novels, etc.) (Dam, 1995, Nunan, 1999, Benson, 2001).

The experiences of class-based FLESOL activities have provided some autonomy for the women. They can now support their children's learning and communicate with others, some at a basic level (Damy and Sarda), while others are fairly fluent and can hold a conversation. For those who had never previously experienced formal learning in their country, learning in the UK presented distinctive learning opportunities to meet 'other' people and experience learning in places such as schools, colleges, libraries, health centres, community venues and adult learning centres, and to experience learning outside a Yemeni frame of reference. For most of the participants, their perceptions of learning in the UK have had a robust influence on themselves as well as on how they support their children's learning. For these participants, who they are and where they live is important to their development and learning. Their experiences shape who they are and how they interact with the world, and learning is embedded in their experiences (Dewey, 1938).

4.1.4 Summary

This section has discussed three categories in relation to learning to provide an insight into the participants' understandings. The study aimed to investigate how the Yemeni women conceptualise learning. I developed my analysis by exploring their notions of learning, starting with their earlier lives at the micro-level, and listening to and looking at their subsequent meso-level experiences. The first point emerged in relation to how the participant group conceptualises learning from early experiences at home in Yemen (Bronfenbrenner, 1979. Ramila, Kamal and Sarda attended school in Yemen but their conceptualisation of schooling was that schools taught them little. Teachers let them play which held no value for them. The factors identified contributed to both good and bad learning experiences in different locations, connected to the mesosystem (Bronfenbrenner, 1979). I have presented participants' voices, using transcripts, storyboards and memorable

items to bring together the content, complexity and diversity of their learning experiences (Creswell, 1998).

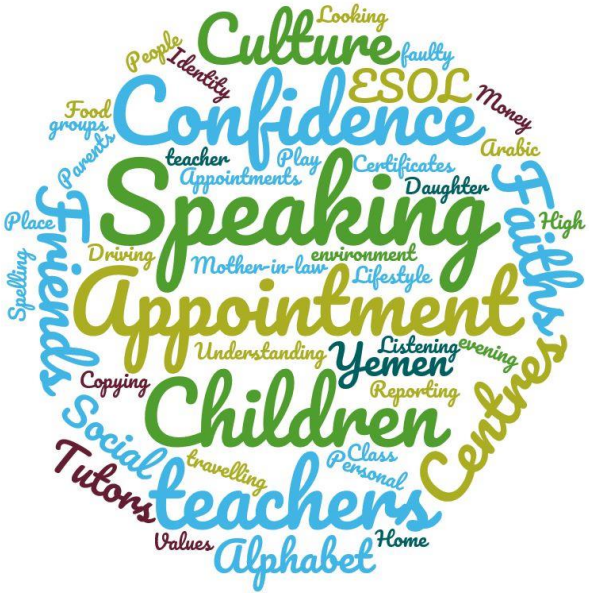


Figure 12: Summary of conceptualisation of learning

At chrono-level, conceptualisations of learning have changed for the participants and different factors have contributed to these changes. They have a greater sense of control over their learning. Learning to speak is seen as an essential part of living in the UK (Dewey, 1938; Vygotsky, 1978, Krashen, 1978). Participants learn best through the social connection with others and support their children with homework in an ethos of learning together. Taking ownership and being accountable for themselves and their families are seen as important elements in their learning journey.

4.2 RQ2: What motivates Yemeni women to engage with FLESOL?

4.2.1 Introduction: participants' motives

This section will now present my findings on my participants' motives. It examines the women's personal, social and vocational motives for learning (at meso/macro/chrono-level) as revealed by their narratives. A personal motive that emerged was overcoming the day-to-day difficulty of being a low-level speaker of English and the desire for more effective personal competence. Simpson (2016) described multiple reasons why those settling in a new country are motivated to learn English, ranging from the necessity of securing employment to the desire to integrate.

Motive: the desire for more effective personal competence

All participants expressed what they have gained and what motivates them. For some participants, intrinsic motivation began in childhood and was sustained into their adult lives. These deep personal motivations, some spiralling from childhood experiences in Yemen, some from their personal experiences in the UK, appeared frequently in the participants' interviews. At meso-level, Kamla was encouraged to learn English by her mother-in-law but the real drive to learn English came from within Kamla. She explained she was mesmerised by women drivers in the UK, and she too wanted to learn to drive. Using persuasive skills with family and getting support from her husband, she attended the FLESOL class. She went on to explain that she gained confidence in her FLESOL class to learn English, and motivation also came from her family, her husband (with practical driving sessions) and her mother-in-law helping her at home with road signs. Through this support, she gained confidence to take her driving test. This evidence demonstrates at macro-level how attitudes have changed. It is no longer just about individual or family learning as in Bronfenbrenner's spiralling, concentric circle; the environment influences participants' motivation as illustrated by this comment from Kamla:

> *Where I lived in Yemen, I never saw women driving and if I was there now I would not be allowed to drive. After marriage, I came to England and I saw many women driving. I learned English and I asked my husband if I can learn to drive. With support from my husband and his mother I learned to drive. I am so happy I can drive; I can take my children, friends and family to places.*
>
> (Kamla)

Several participants expressed being empowered by FLESOL participation in their interviews and now they were confident about travelling on their own on a bus. This would not happen if they were in Yemen. Simky said:

> *I never travelled by bus in Yemen I wouldn't know how to. Here I know how to travel by bus, we went to town with our FLESOL class and our tutor, now I have confidence I can go by myself.*

The themes of empowerment and effective personal motives to learn were convergent with the study by Horne and Haggart (2004, p. 15), who described a similar theme in their qualitative study:

> *despite the main motivation for many adults' participation in family learning being the support of their children's learning and development, parents often go on to address their own learning needs when attending family learning.*

The participants in my study lacked the confidence to use public transport when they started their FLESOL classes and recalled being unable to read, write or speak English but now they feel empowered as the classes are addressing their personal needs. Kamla's response about empowerment and personal motivation is an example:

> *Learning English gave me confidence, then a reward for my achievement in English, I got my confidence and took driving lessons, then passing my driving test ... this was my licence for freedom to go places and not be dependent. I can give something back to others in the community, I feel happy.*

(Kamla)

These women want the opportunities and gains they did not have for their own children. I heard through their narrative how they moved from informal to formal education and progressed from absolute beginners in English to an entry level ESOL qualification. Simky explained in her interview:

> *I didn't go to school in Yemen, so I didn't know how to read or write in Arabic. I know in Arabic; we go from right to left because I watched my brothers. However, when I started secondary school in UK it was left to right. In ESOL class I started at Entry 3 level for speaking and listening, I achieved my certificate but my reading and writing was still developing at Entry 2.*

(Simky)

The findings show the women have extrinsic reasons beyond themselves too: they want to be able to do other things; they want to support their children in their learning and get to know people speaking English to become part of society:

> *I am independent now. I can go to doctors; I don't need to ask anyone to do things for me. I can do it myself, before [with] little confidence I could not ask for anything ... it's history now. Now I am working towards Entry 3 Functional skills English.*

(Simky)

Dörnyei (1994) believes that learners in a second-language context are more motivated by extrinsic purposes than by intrinsic factors. However, the interviews revealed both aspects are important to this group:

> *I want to learn more English. It is important; I live here now; my class in the community room at this school is good, near my house and I can come myself. [It's a] nice clean classroom, the teacher explains, and we have spelling tests, I can take an exam and get a certificate. We have fun learning and I enjoy coming to class. My husband tells me I can go to the FLESOL class now. Now, I am learning English, I will be respected by my son's teacher that I am learning and my older children.*
>
> (Ramila)

The findings from the focus group interviews show how much the women may be motivated by a desire for respect or recognition of their own feelings of enjoyment of English, which is a type of extrinsic motivation (Ryan and Deci, 2000). The findings from the interviews also point to a shared personal motivation among respondents:

> *Learning English is important to me because it will allow me to meet and mix with more people and mothers in school. The classes help me with my Citizenship test.*
>
> (Damy)

> *I want to be able to speak, read, write in English, I have a chance to learn. Now that my children are at school, they want me to speak English with them. Before my husband said 'No' because there was no one to look after our children. I live here now. This is my country.*
>
> (Sarda)

The findings echo how the women's learning needs are embedded within the layered levels of Bronfenbrenner's ecology and show that various factors have influenced participants' personal motivation for learning, including their immediate family and their children. One important factor was their perception of who was responsible for controlling the learning process. I found that some (Simky, Kamla and Damy) believed their learning was controlled by their mother when they were in Yemen. In an interview, Simky explained how she was not in control of her learning and shared what her mother had said to her: "*I need you to help me at home to look after your sisters, brother, and the farm animals."* Echoing macro-level factors, Kamla and Damy explained their mothers felt going to school was unsuitable for girls. They both felt they had to respect their mothers.

In the UK, the idea of control applies to all the participants. Their husbands, children, FLESOL tutors and the schools their children attend, control their learning. Sarda explained during the focus group interview how she felt she was not in control because her husband reminded her of her responsibilities:

My husband told me the housework and children must come first before I can think about starting a FLESOL class. He didn't think I could cope if I attended the FLESOL class.

(Sarda)

This is an interesting point; it demonstrates how the process of changing attitudes and cultural expectations occurs at macro and chrono-levels. If, through dialogue, the learning of English by the mother can be interpreted as looking after the children, then any potential cognitive dissonance is potentially addressed and macro-level changes occur, as described in Bronfenbrenner's model (1979). Damy and Kamla felt they had to juggle their time to attend classes and additional pressure from the tutor and their children to make time for learning made them feel not in control.

The women's personal motivation to learn in class supports their out-of-class activities, thus the in-class practice of English is indeed an important characteristic of their personal motivation to be able use English independently and to flip their experiences back into class with peers and their tutor.

4.2.2 Social motivation for learning

The interview findings illustrate the strong influence of intrinsic motivation for second language learners' empowerment and their social motives to learn. Deci and Ryan's (2000, 2002a, 2002b; 2013) SDT says that intrinsic motivation, well-being and other positive outcomes are a product of the fulfilment of three basic and innate psychological needs: for autonomy, competence and relatedness.

The development of these needs, in a social context, supports an individual's intrinsic motivations and ability to function effectively. The needs are not hierarchical; however, they play equal roles within an individual's development and maintenance of intrinsic motivation. Ramila's statement from the focus group interview reflects all the participants' views that FLESOL has been instrumental in developing the three areas of needs, supporting Deci and Ryan's (2013) SDT theory. Ramila's statement captured what emerged as intrinsic motivation:

[The] lifestyle is good here. I've got freedom and can go out with friends. There is free school here, I like it. The NHS is free here; in Yemen you must pay to see a doctor or if

you have to be in hospital. In the FLESOL class we learn a lot about how to help children and our well-being, it's good for people like us,

(Ramila)

The data revealed that participants are immensely proud of their achievements at chrono-level, driven by social motivations to learn. They demonstrated increased identity capital (Schuller and Watson, 2009), improving confidence and intrinsic motivation in and out of the classroom. Simky explained:

I never went out of the village and I wasn't allowed to go to the school, I can't read or write in Arabic. Now I go to Arabic class, I have achieved my Entry 3 Functional skills English, but for speaking, I am at level 1 and working towards a level 2. I can interpret for others who speak Arabic only, they phone my house and ask for me to go with them.

(Simky)

Findings from the focus group interview showed the women's achievements, their new experiences, receiving and giving gifts on special occasions, ordering from the Avon catalogue, going to the seaside and knowing they can order food and drinks when they go out. These were among the memorable items shared in Figure 13 to tell their stories.

Figure 13: Memorable items in an envelope of significant items

At a macro-level, the findings showed that those who may not previously have had opportunities developed social motives to learn; this may lead on to greater achievements, previously out of reach. They may become role models for others in the family, neighbourhood or the wider community. Sarda mirrored this statement in her interview when she said:

Everyone knows Mother Teresa, she was a good role model for all. I can't be her, but I know I want to work with teenagers and keep them safe. Everything is changing for them now. Maybe I will make a difference and they'll remember me.

(Sarda)

The interview findings show participants' perceptions of learner autonomy, intrinsic motivation and positive learning outcomes were increased by attending FLESOL classes. In their stories, they explained their social motivation to learn. The women feel free to express themselves and discuss their interests and values. Interview findings show that the women (Simky, Ramila, and Sarda) feel competent when communicating and that they can meet future challenges and goals (Ryan and Deci, 2013). Simky said:

I go to my appointments by myself, I can go out by myself, I can do almost everything by myself now. I don't have to wait for my husband to come home to sort things for me now.

(Simky)

The findings at meso-level suggest a strong relationship between intrinsic motivation and empowerment. The group interview findings illustrate how learners trust their FLESOL tutors to allow them to move along their chosen path. Simky commented in her interview:

When I started ESOL class I trusted my tutor, I learned lots of things. I trusted my tutor because she taught me how to make appointments and the words I needed for personal use with doctors and to speak to people in English. Now I am in a FLESOL class my tutor's advice and guidance has secured my place on a TA (Teaching Assistant) programme.

(Simky)

During the interviews, participants voiced how their confidence and intrinsic motivation helped in their capital growth. The participants have invested in this (to be independent and support their children with their homework and GP visits). They discussed how they felt empowered to follow a path to proficiency in their second language.

I help my son with his word list he brings from school.

(Sarda)

Before, I couldn't speak or understand English, I didn't know anything but now I'm much better. I can go to the doctors on my own, speak to teachers, go to the bank. Before I used to take my eldest child to interpret for me at the doctors and that was embarrassing for me.

(Damy)

Another participant in an individual interview said:

> *I can help my younger child now with spellings and reading simple books. The other day I made a telephone call to my local council office and reported a fault. I am so happy that I can do this by myself now. Previously I'd have to wait for my husband to make a call and report a fault and I used to feel left out when he was helping our son with homework.*

(Sarda)

In summary their empowerment and social experiences are unique, but they may resonate beyond the study. Learner autonomy is closely linked with intrinsic motivation and empowerment (Ryan and Deci 2000). Motivation is increased by attending FLESOL classes and participants are proud of their achievements.

Engagement with the wider community

Kamla connected engagement with the wider community with being respected and cared for by her peers, tutors and children. The desire to engage with the wider community bridges intrinsic and extrinsic motives, and is perceived by the participants to involve participation in a broad range of activities, as commented on by Kamla in interviews:

> *Now I speak with my children and this has helped all of us. It's not so embarrassing for them or me now. I can speak to teachers, phone up school when one of the children is sick and give reasons why he/she is not attending. I can share a joke in English with friends and have a laugh, and our FLESOL tutor. I don't really have any English friends, only mothers at school I talk to.*

(Kamla)

It was interesting to note that most of the participants discussed a strong social element in their learning experiences with friends, other parents from their children's schools, their peers in FLESOL and the ESOL Sewing class. Social motives to learn included a range of situations in the community, e.g. at the health centre; they talked about the women-only keep-fit classes they attended. Women-only swimming had been considered but was not taken up (Simky, Sarda and Ramila) – the supermarket and the local libraries were more appealing. They shared the example of the 'school playground', an unfamiliar environment for them. This new experience created a bond with a relative stranger. Simky recalls:

> *She was a stranger to me, and she spoke to me. She said 'Hello'. I just looked around me, but she was talking to me as if she knew me. I didn't know her, but she knew me.*

> *Her son and my son are friends. They are both in same class. [She was a] stranger in a safe environment, I felt safe talking to [her].*
>
> (Simky)

The fact is that Simky may have felt safe because it was a school environment, as she reflected in relation to her childhood experiences; in Yemen, it was unsafe to go out of the village, where there were no strangers, and she never experienced talking to a stranger. Now, in the UK, she has attended secondary school for two years and has some experience of socialising with peers at school while observing rules from parents not to speak to strangers. Now, as an adult, attending FLESOL classes may have fuelled her confidence and influenced her desire to interact independently with the wider social environment and those around her to develop her skills and knowledge. The social motivation to learn in this study reveals a positive link between learning and well-being (Field, 2009) and was reflected in the focus group interviews. The participants reflected on a new-found enjoyment of group learning, raising self-esteem and intrinsic motivation (Ryan and Deci, 2011).

Spade's (cited in Sadeghi, 2016) study reported that social factors also relate to a person's self-confidence; an individual can experience a lot from their micro-level surroundings. The same features happen in language success as well. Greater social involvement supports the development of intrinsic motivation and learning. Spada (2007) and Xu (2011) both conducted research into social factors in self-confidence. Both reported that self-confidence brings a willingness to communicate in the target language. Those who are more confident are more likely to communicate in and outside class. They highlighted how ranges of communicative settings have an important role in self-confidence. Edwards (2015) revealed that self-confidence in a second language is a significant predictor of language skill. Thus willingness to communicate with native speakers in the target language can continue to develop second language self-confidence.

Indeed, the establishment of a community of practice appeared to be having a positive effect on the participants' learning, confidence and their interactions in the wider community (Field, 2009):

> *…[m]eeting and mixing with people, to make friends and chat with them; I want to speak to English people and understand them. We go to Pizza Hut with family and*

friends; sometimes we get a train to the city for a day out and people look at us when we are speaking in English and switch to Arabic.

(Ramila)

In the above extract, Ramila says she is most likely to speak in English and Arabic when out socialising. Participants described how they often speak in both languages outside the home. Code-switching is a phenomenon in which bilingual participants switch between L1 and L2 as a function of the audience with whom they are interacting (Heredia and Cieslicka, 2015). Ramila explained how code-switching increases between family members and friends. She went on to explain that code-switching is useful as it helps her engage with her children. She wants to maintain the balance between Arabic and English so they can communicate with the Yemeni community and secure future employment.

Evidence from the data showed the connection for learners between increased social and human capitals (Field, 2003). The women participated in the 'International Women's Day' and talked about how they came together to celebrate, sharing Yemeni dishes with others:

[I] felt shy at first. I was so happy to meet so many other women, they were happy to try our food and talk to us. They asked about children and were interested in the outfits we wore under our outer coat.

(Simky, Ramila and Sarda)

The participants shared their experiences, celebrating achievements, displaying outfits made in sewing classes, performing cultural dances and talking with others. Practising language in a real context presents important enrichment opportunities for these learners. They are enthusiastic about the support they have received from friends, family, their children and tutors. Recognising the social motivation to learn, exchanging positive feedback and receiving social recognition are both personal and social benefits. One participant said:

My husband goes to the gym; he likes to keep fit, he's into boxing, so everyone in the community knows he is a boxer. Now my son has joined too and now people come up to me and want to speak to me.

(Simky)

Another said:

> *Learning English gave me confidence, passing my driving test – this was my licence to freedom to be independent, go places, and help others in the community. I felt a gift had been granted; I can speak in English and drive now. This is my dream come true.*

(Kamla)

The findings illustrate strong social motives to learn alongside intrinsic motivation (Deci and Ryan, 2013). They also show that certain macro-level cultural factors sometimes combined with gender issues (Gallacher et al., 2002) to frustrate the women's motivation to learn as they felt obliged to prioritise support for their children, family and the community. The women acknowledged that, as individuals, their needs had changed to accommodate and integrate within the host community (Schuller, 2009).

4.2.3 Vocational motives

The data revealed the participants' positive attitudes to FLESOL were also linked to their vocational achievements at chrono-level. The interviews reflected their growing vocational motivation to learn. Participants described the increasing cyclical effect of confidence and achievement in which recognition of success and motivation were identified as important to progression into vocational learning:

> *I am taking my level 2 Functional Skills English exam in June, I have a provisional offer on a Teaching Assistant course for September, I want to work in a school with children.*

(Sarda)

Simky, Ramila and Sarda are working towards English qualifications, Damy is working towards her Citizenship test, while Kamla has passed her driving test and is working towards her Entry 3 English qualifications. This was highly valued and something they now anticipated was within their reach. They said this was because the motivation to learn was multiple: from their children, husbands and their FLESOL tutor. Simky commented:

> *I was getting help with my spelling from the tutor in class, and at home from my children and husband. Then helping children with their spelling was helping me too. I got more confidence from them. I passed my ESOL E3 and Level 1 reading, I got Functional Skills E3 writing and now I'm doing the Level 1 Functional Skills.*

(Simky)

Ramila said she wanted to:

> *Get [a] job and pass my English but I need more help with spelling as I keep forgetting; children are helping me.*

Kamla commented:

> *I've got help from mother-in-law, husband and children with my Highway code, my friends are helping with my Entry 3 qualifications. I am using my husband's car more to take other people from the community to their appointments.*

(Kamla)

Damy's comment was:

> *Children are telling me to go to ESOL class, I am working towards my English for my Citizenship test.*

(Damy)

The evidence from interviews links to the assertion that acquiring skills and knowledge contributes to 'identity capital' (Schuller and Watson, 2009).

Sarda grew up in an environment where education was highly valued and respected. As a result, she claims she acquired a passion for wanting to achieve social status. Family influences are explicit in Sarda's accounts of learning experiences. In the interviews, she describes her family's encouragement for her to study, to learn English and to educate herself at micro-level. She likes to listen to Radio 4 or watch the BBC news. In her story, she explained that the news is clear but it can be "too fast for me to capture the meanings." Desiring knowledge and skills seem to have permeated her childhood and continues to play an important role in her adult life. Sarda has observed her family and relatives fully participating in British society, and her positive attitude to learning is empowering her along a vocational pathway. In this situation, Sarda's motivation can be viewed as intrinsic because she is engaging in an activity she enjoys, but it is also extrinsic, driven by the anticipated rewards of the achievement of her qualifications and securing her provisional course offer.

Simky explained she was attending FLESOL as a top-up to her mandatory programmes. She joined the class because of her extrinsic motivation and became intrinsically driven as learning became enjoyable. Simky is motivated as it helps her to reach her self-determined goal (SDT) goal. She said:

I have to attend. I need to pass my Level 2 English. If I don't I will fall behind. I want to enrol on the interpreter course. In the FLESOL class it's a little bit social, like, I can meet my friends and go over and do some of my other homework from the other class.

(Simky)

Findings show how Simky found her previous learning environment (secondary school) difficult, which may reflect Freire's (1996) concerns about education. The interviews indicate that Simky is positive about her vocational motivation to learn. She uses her own initiative and maximises her learning in a community setting by negotiating her attendance and making the most of the opportunities available. These positive goals are only effective motivators if they become internalised (Deci, Koestner and Ryan, 1999). Deci and Ryan (1985) make an important distinction between intrinsic and extrinsic motivation. Intrinsically motivated participants engage in learning because they find it interesting and enjoyable (Kamla and Damy), whereas extrinsically motivated participants carry out activities to gain reward. The findings show that Simky's, Ramila's and Sarda's self-determination enabled them to achieve their English qualification. They also show the inter-connectedness of both forms of motivation (Deci and Ryan, 1985).

Focus group and interview data reveal how that for some participants (Simky, Ramila, and Sarda), the need for communication with others was a motivating factor for their development at meso-level. This influenced their decisions to become volunteers at their local school and gave them social status. This desire to be in an environment arises from the increased social identity and human capital gain (Schuller and Watson, 2009) developed through the FLESOL programme. Learners articulated this interdependence of asset development as crucial. Simky highlighted the experience of learning, meeting others and using English through volunteering as good preparation for her work placement on her vocational programme. The positive focus on learning raised her confidence and self-esteem and may have a long-term impact on her economic well-being, providing routes out of poverty (Fullick, 2009). The interviewees highlighted increasing internal motivation to work towards qualifications, to look for jobs and more economic independence. Simky commented, "I have a plan" and this statement points to Simky's self-determination to achieve (Deci and Ryan, 2012).

4.2.4 Motivation to engage in learning for employment

Participants linked their progress initially to non-credited learning. Kamla and Damy's interviews show they are motivated by learning, but for them learning English for employment was not a priority. However, they wanted to prove they could achieve for themselves. They talked about aspirations for future jobs for their children. FLESOL learning was helping them to be ready for changes to come, supporting them with decision-making regarding their children at chrono-level. Damy's interview revealed that when her children are in full-time education, she might pick up her sewing and work from home, "mending clothes for women and children". Figure 14 is an example from the focus group word-storm activity of the women's aspirations for the future.

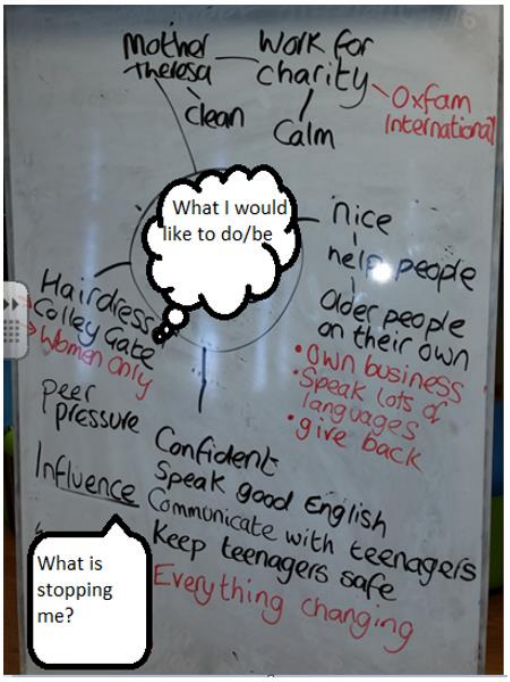


Figure 14: Focus group storyboard activities on women's aspirations

Ramila said, "I would like a job in translation." She went on to say "I am currently acting as a role model in school for other Yemeni women but without pay. I meet and greet and support the class teacher." Ramila values this experience as it empowers and supports her English; she meets other people and sees this role as a job. She perceived that Muslim women and parenting styles are subject to negative portrayals (cf. Cameron, cited in Mason and Sherwood, 2016) and wants to provide a positive role model for her own children and others. Sarda, on the other hand, is currently volunteering and supporting the FL/ESOL

tutor. She explained that her volunteering experience was giving her exposure to English and, at the same time, she was gaining classroom experience:

> *Volunteering is a key. It started me with extra learning and when I'm volunteering, I am also learning a job. I can help other moms who can't speak English and help them through the difficult times I once had.*

(Sarda)

4.2.5 Summary

The findings revealed that the women's motivation for learning is driven by their children and their desire for independence. This is a significant shift from Yemen to the UK at chrono-level. They want to gain qualifications as recognition for their efforts, for acceptance for citizenship and, for some, as a potential doorway into paid employment. The storyboards and interview data show the participants' aspirations for the future and community learning is helping them to be ready for change. Social motivations and employment were motives identified as key sub-themes.

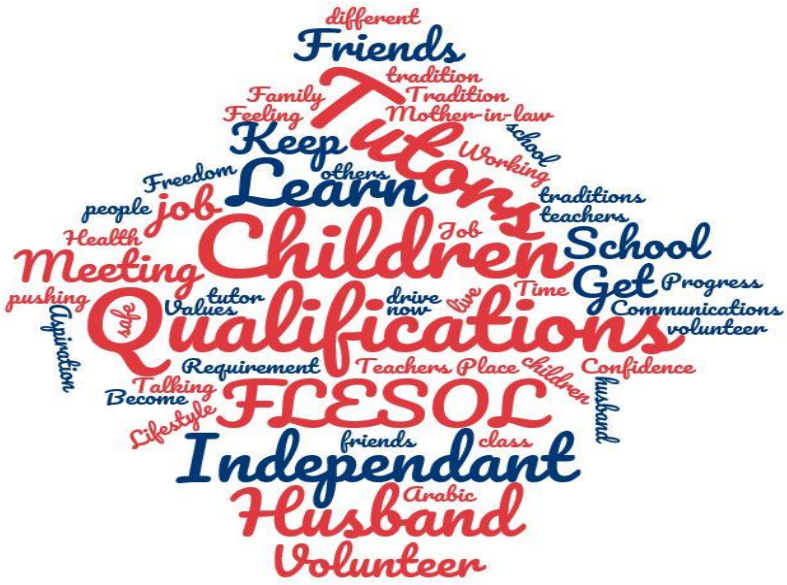


Figure 15: Summary of motivation to engage in FLESOL

The findings show that some women have vocational aspirations for their own future, but they all want to support their children with their homework. They want to gain qualifications, using initiatives like volunteering to maximise learning so they can practise English (Deci and Ryan, 2013). This is the development of capability through a learning process where an individual applies existing competences successfully to new and uncertain circumstances. Their stories reflect positive links between learning and well-being (Field, 2009) and also the layered levels of influence and development.

Participants have aspirations for both genders, contrary to their own early experiences where boys were favoured over girls. Gender differences persist, however, as voiced by Simky ("going to gym for boxing is boys thing and not a girls sport"). Some of the participants have experienced formal education in Yemen but would never have had the opportunities for work, education or volunteering roles. They discussed how important it is for them to have the opportunity to learn, gain a qualification, be independent, and they value the support their husbands' encouragement. In their stories, they reflected on people (tutors, friends, children) who supported and inspired them in their motives to learn. The image in Figure 15 depicts a summary of participants' motives to learn.

A complex multitude of layers (Bronfenbrenner, 1979) surrounds learning a second language. Forming a deeper understanding of the barriers involved is the focus of my third research question**.**

4.3 What barriers to FLESOL engagement do the women experience?

4.3.1 Introduction

This section presents findings on participants' perceived barriers to FLESOL engagement. It explores situational, dispositional and institutional barriers in the women's lives. Under these themes, there are sub-themes demonstrating how the layers (Bronfenbrenner, 1979; Deci and Ryan, 1982) overlap. I will now move on to discuss the situational barriers experienced by the participants.

4.3.2 Practical situational barriers

At micro-level, the situational barriers related to accessing health services, talking to health visitors, making appointments and always having someone to interpret for them and being unable to talk about personal health issues. Damy commented:

> *I want to be independent, I can't even make a doctor's appointment or speak to a doctor without help.*
>
> (Damy)

Sarda said:

> *I didn't know what to say to callers at the door. I couldn't complete a simple form, and I didn't understand what I was signing for. Now I laugh about it when I accept a postal delivery and sign for it. I could not even make a simple request for anything for my baby. All of these things made me feel sad and I didn't want to go or do anything.*
>
> (Sarda)

Simky recalled her early experiences and revealed that one situational barrier was going to her local shop. She said:

> *My mother sent me to a local shop. She gave me money, I don't know how much money she gave me. I didn't understand the value of money then, it was coins not £1 notes. I went to the shop but could not explain to the shopkeeper what my mom needed – so I just kept looking on the shelf and behind the counter. I remember very clearly what the shopkeeper said to me, 'what do you want can't you see?' She used this voice that made me feel very uncomfortable, it was not polite in those days. I thought it would be the same as going to the village shop in Yemen. There I used to stroll into the shop, pick up what my mom needed, pay and walk back. I never had to use words such as thank you.*
>
> (Simky)

Participants' other situational barriers included communications with doctors, going to post offices and hospitals. This caused anxiety, apprehension and frustration for them. Findings revealed that participants overcame the situational barriers through their self-determination. Participants' self-determination relating to accessing English for everyday use can be understood from the construct of 'SDT' discussed in the literature chapter (Deci and Ryan 2012).

Supporting children with homework

Findings identified the participants' situational barriers and difficulties, including supporting their children with school homework and going to parents' evening. Sarda and Damy stated:

I can't help my younger child. He is in the nursery class and I feel sad I can't help him with the alphabet or the words he brings home to learn. I do not know the alphabet; how to read the words, name the colours. I get it wrong, so he goes to his father and at parents' evening, when I went, I didn't understand what the teacher was saying.

(Sarda)

For me I feel sad because I understand why it's like this for them but it's like, you tell us to speak English, but I find it easier to speak Arabic. I understand my children at home. I tell them to speak Arabic. They can't. They say it's easier to speak English. I feel they are being pushed to speak English.

(Damy)

The context of supporting their children has changed from what they were used to in their own childhoods. Families learn together now where, previously, mothers felt left out because of their culture and the barrier constituted by their lack of English. In the focus group, Damy revealed how she felt pushed out from engaging at home with her immediate family:

My husband talks to the children in English, I can't join in with them, I am left out.

(Damy)

Research suggests that a parent's involvement in school activities is positively associated with learners' social and emotional adjustment (Henderson and Mapp 2002; Westmoreland *et al.* 2009). The literature review identified much research in adult learning, mainly in the area of literacy, but less research on L1 literacy and for speakers of other languages. However, there is even less on Yemeni women's literacy needs and barriers to engagement in learning. It was evident from my fieldwork that participants expected to use Arabic at home (indoors) and English outside; the evidence shows that children are the drivers who are challenging their mothers. Children also use English to some extent at home, often in preference to Arabic. My research participants are acutely aware of the expectations and pressures placed on them as mothers of bilingual children.

As echoed in recent literature, perceptions of Muslim women can be coloured by miscommunication, as some learners experience fear, isolation and feelings of incompleteness, as discussed in the literature review. Certain sectors of the media and some politicians frame the opportunity to learn as an obligation. Sarda discussed the recent media coverage of Muslim women in the UK and the USA (Cameron, cited in

Mason and Sherwood, 2016 and Trump, 2016). She expressed how this influenced both her internal and external barriers, one affecting the other following the media coverage:

> *It doesn't matter if you're Muslim or non-Muslim. There are people where I live, they need English too and there are English people not working who could, so why is the government pointing a finger at us, about how we dress, and that we must earn a wage. On TV last night President Trump was saying 'No Muslim allowed' and was othering us.*
>
> (Sarda)

Sarda wants to overcome her barriers and to support her family. Participants persevered and reached out to improve their English through different means, such as watching the news, and they tried to approach teachers from whom they could get support for their English.

Some research suggests that educators often regard parents from different cultural backgrounds as being hard to reach and as less interested in their children's education than other parents (Feiler, 2010). However, there is evidence to suggest that parents from different cultural backgrounds are not 'difficult', 'obstructive' or 'indifferent' – the kind of language often used of such groups (King, 2008). Rather, it is often the schools which make it more difficult for these parents to access and engage in their children's learning; in this case, they are 'under-served' rather than 'hard to reach'.

4.3.3 Dispositional Barriers

In this section, I discuss the findings in relation to the dispositional barriers experienced by the participants at micro-level. The sub-themes in this section are personal and family-related barriers. The barriers revealed are divided in two categories: dispositional (internal), and situational (external) (Deci and Ryan 2012). Internal barriers are those that have been internalised by women often through socialisation. The external barriers (situational) result from the traditional and cultural heritage imposed on females by the immediate family and community, yet the two interact and the central barrier to development is the macro-level stereotype of Yemeni women. To begin with, in this section, I will present the evidence for personal internal barriers.

Personal

Simky and Damy are confident to voice their personal internal barriers and agreed with Ramila when she said:

> *Everyone was looking at me as if I was from space. I wear my traditional dress – we call it an 'Abaya' – it's a long black dress, like an overcoat, and my black headscarf. I just felt uncomfortable and didn't like people staring at me, so I didn't attend. But now it's not so bad. I can speak and my children are with me.*

(Ramila, Simky and Damy)

The example provided by the participants above shows there is a connection between internal and external barriers, the cross-over between the individual and the outside worldview (Deci and Ryan, 2012).

The women in this study have been in the UK for many years. They stayed home to raise their children and learning English was not a priority for them. Their limited exposure to English became a barrier in other situations, as discussed. Damy said:

> *English is only used in class, but out of class and at home it is mostly Arabic; I need English to get by every day. That's why I come to class. I want to phone the council and report a fault, call the school to say my child is sick, and go to appointments by myself at the doctors and hospital.*

(Damy)

All the participants identified their limited exposure to English as a barrier, which then became a barrier to other things. As I discussed earlier in this chapter, my participants relied upon their husbands for everything, from accessing services to everyday situations and their basic needs at micro-level. Damy emphasises that her internal barriers result in an over-reliance on her husband to go to "parents evening," and "hospital appointments":

> *I don't know how to ask questions and if I don't understand when they speak me to me what's the point, I have to rely on my husband for everything, even going shopping and money.*

(Damy)

This story from Damy is evidenced within the interviews with Kamla, Sarda, Simky and Ramila. At micro-level the interview themes highlight how their internal barriers impacted on accessing schools and adult learning centres. The interaction of factors affecting participation involve the home, the individual and the community; these factors are

complex and multi-layered, with each constraining women's individual agency (Bronfenbrenner 1979, 1986).

Simky explained that her husband spends a lot more time with their son than with their daughters, even now they live in the UK. In a Western society, she continues to see that the macro-level Muslim tradition of favouring boys persists. This particular socio-cultural dimension of Muslim life in contemporary Britain can be seen within Simky's narratives and is significant in this study:

> *My husband goes to the gym. He's a boxer, and now my son is more interested in training up to be boxer like his dad. Our daughters stay home with me but I wish that they could find some sort of interest and I would be happy to join in it with them, but not boxing.*
>
> (Simky)

Considering the meso-level, one of the anxieties that Simky feels concerns her access to engaging in other opportunities with her daughters. This may influence her anxiety in other situations. Her husband influences child-rearing practices and she is always reminded by her extended family that her girls are required to show obedience to males in their family. The findings are convergent with a study by Alsaif (1997), who reports that "raising girls is very important in Islam and is seen as a way to seek more reward, but Saudis tend to favour boys" (Alsaif, 1997, p. 166).

Ramila described her experiences of traditional women's' roles within her family:

> *My husband stopped me from attending FLESOL. There was no one to look after my children. I wasn't allowed to leave them with anyone else. For five years, I stayed home.*
>
> (Ramila)

Ramila and Kamla had attended college for ESOL in the past but when they had children, they had to stop their studies. The flexibility of FLESOL, they said, helped them fit studies around their responsibilities. They said the provision of a crèche had been a crucial factor in enabling them to access learning and speak better English, seen as essential for their future economic independence. The support given by crèche staff and volunteers in family classes was particularly directed to enabling the women to participate on their own terms.

The continuing practical dependence of women on their husbands has retained some of the Yemeni women in a patriarchal structure. Women's role is to maintain the Islamic family and community structure. Some of the participants have conformed to the stereotype held by the Yemeni community and, as the findings show, the women tend to reinforce the traditional child-rearing practices adopted by parents, and their husbands add to the women's inner anxiety, which constitutes a barrier in its own right. Fatany (2007) states that the Yemeni community appears to put up barriers for women, resulting in restrictions imposed on women in order to safeguard their Muslim identity, as well as the family values that it is feared could be lost in the process of learning. Not having money for course fees and women being reliant on their husbands meant going without learning English for at least one year after arrival, with negative consequences for their prospects of engagement and for becoming active in their communities.

The findings in this study show that women did not speak English upon arrival, having received little or no education. This indicates that they are more likely to be illiterate in their own language, and consequently have greater barriers to learning English (Krashen 1978). Illiteracy and low literacy levels mean that, as well as learning a new language, the participants may need to learn a new alphabet, how to hold a pen, and, for those who did have schooling in Yemen, reading and writing from left to right. All of the participants said in their individual interviews that they did not know the difference between surname and first name and some of the women did not know their date of birth. Damy said:

> *I knew nothing and I couldn't even copy from the board.*
>
> (Damy)

Simky's storyboard illustrated that when she learned to read and write in Arabic as an adult it was from right to left. Learning English was more confusing for her own cognitive processes, as she went on to explain, "I had to train to look from left to right and, moreover, I am left-handed". Simky's story suggests that she views the abstract concepts of good and bad in learning. From the embodiment perspective, Simky is making a clear statement in her story that the hand in which she is most proficient (her left hand) is considered the better hand.

In the focus group, the women explained that the more fundamental basics of English, such as greetings and the pronunciation of some words were a barrier, as some of the sounds of English vowels do not exist in spoken Arabic. Sarda and Ramila went on to explain that "we can say the words in the class but forget how to say it and what it means out of class." The focus interviews also revealed that the women did not use English every day. At macro-level all of them identified that they felt isolated from the outside world by certain cultural norms, creating barriers in everyday practical situations.

Damy said:

> *I do not have extensive speaking practice on a regular basis; I feel stupid and cut off from engaging with children. When they were younger, they spoke to me in Arabic but now in primary education the preferred language is English. When they come home from school, they speak in English with each other and continue to do that with their father who supports them with their homework. I am excluded, and they only see me as the one who takes care of the cooking and cleaning.*
>
> (Damy)

The data from the story maps and interviews show Simky, Ramila and Sarda's level of confidence in everyday encounters with those around them is growing. However, they revealed in the interviews that upon arrival in the UK, and after marriage, the barriers became more obvious, as previously they depended on their extended family and husband but, after starting a family, extrinsic motivation and confidence grew.

During the individual interviews, participants described and provided examples of internal barriers, and explained how they were reluctant to engage in school life. For example, 'sports day' and the 'school assembly' were perceived as formal and only for those with 'good English'. They explained that the school did not investigate why they did not participate in such activities. Instead, Simky shared the views of other participants and said: *"The teachers told our husbands at parents' evening that we were not interested"* (Simky). These findings were also reflected in the Home-Start family support programmes study (Frost et al., 1996), which found this to be a problem for Asian parents who did not speak English. Although the women felt these experiences to be part of their internal barriers, they reflect how structural barriers impact on personal experiences and perceptions.

Family-related barriers

The findings identified participants' external difficulties related to the women's situational position resulting from the traditional and cultural heritage imposed on females by the immediate family and community. These findings link to Gallacher et al.'s (2002) study of barriers to learning. Within the family-related dimension, husbands and extended families can exercise their power supportively or restrictively.

Personal difficulties and family-related barriers were gathered from story maps and the focus group discussions provided more in-depth qualitative data to inform and deepen the findings, revealing participants' internal anxieties and fears in accessing learning. It was also possible to observe the process of interaction among the participants and their reactions to questions as they engaged in discussion. Integration outside of their immediate community, for some women, was rarely felt to be essential due to their self-sufficiency and family networks, but for others, like Damy, Simky, and Sarda, the story map and focus interviews revealed their internal barriers – anxiety, fear and a lack of confidence with the outside world. Damy said:

> *I used to be scared to go out because I couldn't speak English properly; my husband and his family did everything for me. When I had to go out to take children to school, I kept thinking people are looking at me and laughing at me.*
>
> (Damy)

Childcare constituted a further family-related barrier. Some participants with children felt they had to stay at home. Sarda said:

> *I got babies ... you know and had to look after them. My husband told me the children and running the house was my priority, not learning.*
>
> (Sarda)

The women in class are entitled to free childcare. However, it is also important to understand cultural attitudes to the way childcare is delivered in communities (such as Yemen) where leaving your child to be cared for by someone else is considered neglectful.

With the findings from the focus interviews including phrases such as "our values, tradition, extended family, culture and where I come from", I quickly became aware that barriers to learning were deeply ingrained and entwined within the women and their communities,

reaching deep into their experiences of authority structures and rejection. Many layers of barriers merged within the participants' internal experiences.

4.3.4 Institutional barriers

Examining the barriers within the current FLESOL programme enabled an appreciation of the participants' interpretations of the structural, cultural and pedagogic barriers to engagement. Institutional barriers include eligibility rules and fees, alongside UK rules for engaging. The importance of being able to access learning close to home emerged as key for the women, but geography was not the only potential barrier.

Lack of information

External obstacles were revealed in the focus group. Findings from interviews identified that one reason participants started FLESOL was because of crèche availability. All participants perceived that when the centre hosted FLESOL in their local schools, there was a lack of information and awareness and the centre did not do enough to overcome this barrier. Additionally, the interviews revealed further insights. Ramila, Damy and Kamla each had more than three children under school-age; for them, childcare was key and the timing of the courses did not fit in with the practicalities of their daily routines. There were issues of taking them to school and flexibility to fit in around busy family lives at micro-level was limited but, with flexible childcare, these barriers could have been avoided. Damy explained:

> *I have four children, one at primary school, a two year old and twins who are just eleven months. I had no help at home and I was juggling with home and family, [I had] no time to learn.*
>
> (Damy)

UK rules and systems

Findings additionally revealed macro-level system barriers to engagement in FLESOL. Damy and Sarda, in their interviews, explained that one of the reasons they did not previously access learning was because they felt UK rules excluded them. The ESFA (2018) eligibility rules state "newly arrived spouses and family members of permanent UK residents must reside [in the UK for] 12 months ..." (2018). Three participants (Sarda, Kamla, and Damy) explained they entered the UK with a spouse visa to join their husbands. Due to not

meeting the twelve months eligibility rules the participants faced barriers of affordability for FLESOL course fees. What Kamla said in her interview is significant for my study:

> *When I came to this country to join my husband, he took me to the local college to join the ESOL course. The course was not free for me; I had just arrived from Yemen. I did not qualify. I had to be in the UK for 12 months for free classes. The course fee was so high my husband could not afford to pay. It was the same for the community classes, and FLESOL was not an option for me because of the rules and moreover I didn't have a child at school.*

(Kamla)

NIACE (2011) reported that full public funding for FLESOL was restricted to those on 'active benefits' (Jobseekers' Allowance or Employment and Support Allowance). Having less money can be perceived as an external barrier because one cannot afford course fees for access (Pandey and Zhan 2007). The findings revealed that none of the participants was on active benefits or looking for employment. These factors created external barriers and were a deterrent to engaging in the FLESOL programme.

My study supports the AOC (2015) report, which said that cuts to FL/ESOL funding will prevent second language learners from integrating with the community. UK rules emerged as an important concern especially in terms of access, recent media coverage, and government announcements on Muslim women discussed in Chapter 2 (cf. Cameron in Mason and Sherwood, 2016). Damy said:

> *My English is not good. I can't pass Life in UK test. It's best for me to keep coming to class and try for the Entry 3 Speaking and Listening test. I don't know how because at home my husband and children speak to me in Arabic and not English.*

(Damy)

Evidence shows that Damy has not reached Entry level 3 in English and she does not recognise that her FLESOL class is incorporating resources and preparing her to meet the requirement for citizenship if she completes her course.

4.3.5 Summary

Johnson (1985) and Ward (2008) commented on FLESOL and the need to remove barriers, support families and reduce the numbers who do not reach their potential. The findings of both studies are interesting; they are 20 years apart but still echo my findings. Whilst

various factors are perceived by the women as barriers to living a normal UK life, these can in fact be viewed as translating into motives to learn and obstacles to be overcome. Removing barriers to FLESOL engagement is, I believe, impeded by policies from government and funding rules (ESFA, 2019). Participants found access to learning was limited due to the non-availability of a creche, and the fact that they were not actively seeking employment or on active benefits - system barriers.

Figure 16: Summary

In conclusion, this chapter has considered the various levels of barriers faced by my participants. The importance of the elements of my theoretical framework and the interdependence of the multiple layers of the ecological learning needs are particularly relevant when we consider the barriers faced by the Yemeni women. Each story has revealed obstacles and pressures. Several barriers were identified as hindering access to learning – e.g. lack of programme information. There were broadly similar experiences within the group, and their perspectives on the impact of barriers highlighted the difficulties of participating with others in the community (Gibbs, 2013). The next chapter will move on to discuss conclusions arising from the study.

Chapter 5 Conclusion and recommendations

5 Introduction

The aim of this study was to examine Yemeni women's experiences of learning, their motivations and barriers. The study considered the impact of engagement in second language learning, and how it played a role in empowering the women's learning and transformation (Schuller and Watson, 2009). In doing so, it explored how their experiences of learning influenced their personal worlds and thinking. In Chapter 1, I provided an overview of the thesis; Chapter 2 focused on the literature review. The concept of learning was explored through the ecology of learning framework and I discussed existing research and theories surrounding learning English as a second language, including socio-cultural theories. The focus in Chapter 3 and Chapter 4 was on how theoretical, methodological and analytical approaches were used to collect and analyse data to answer my research questions. This chapter summarises my findings in relation to each of the research questions in turn, followed by a consideration of the study's contribution to knowledge and potential recommendations arising from it. Figure 17 summarises the different layers of participants' journeys, each layer peppered with meaningful interpretations of their experiences of learning.

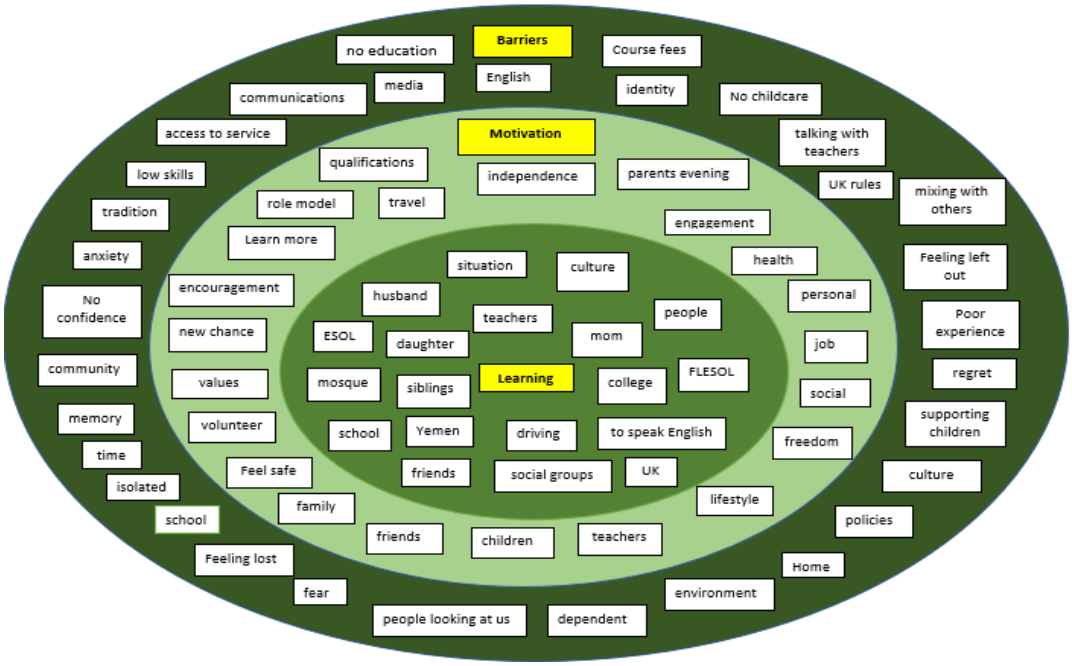


Figure 17: Whole story of learning experienced

The learner-centred approach led to the narrative inquiry framework. Opting for this framework was ideal for second language learners. It created a supportive and facilitative atmosphere which was shared regardless of culture and vulnerabilities. This was imperative for generating dialogue and co-constructing meanings. The ecological framework (Bronfenbrenner, 1979; Vygotsky, 1978) defines a concept of powerful learners and learning, which enables women to acquire knowledge and skills and to make real choices about their learning. Combining narrative inquiry with creative methods to capture learners' voice is an original contribution to the topic of learning, motivation and barriers. These detailed stories might not have been obtained using traditional qualitative methods because of the low level of language skills of the participants. The learner-centred approach enabled participants to be creative in narrating their stories. Participants' story maps and memorable items were employed for elicitation and discussions at learner-level, and this may not have been considered previously. This was arguably an important and innovative element of my study. This strategy may be useful in recruitment, induction and for initial assessment for when second-language learners enrol on ESOL programmes.

The FLESOL programme provided a bridge for women who may not have been able to access second-language learning due to constraints and eligibility requirements. Journeying through participants' stories with the themes and subthemes that emerged, this study investigated how the women were able to use the new skills available to them. This was regardless of intrinsic or extrinsic learning motives or the internal and external barriers they experienced. The study created an environment in which to hear participants' voices. Not all women in the study realised how many doors learning English would open for them and their families. Clearly, these new experiences of learning and achievement have made them more determined to support others to engage in education.

I have explored the participants' experiences of learning through their narratives and used these to consider the FLESOL programme they attended. Their stories were embedded in their storied maps, individual interviews and the focus group interview which connected factors in conceptualising their learning in their current environment. This chapter summarises my research findings in response to each of the research questions.

5.1 How do Yemeni women learners conceptualise learning?

Participants identified several factors that were important, expressed using terms such as "we live here now, we got to learn and do things for ourselves" (Simky, Ramila and Kamla). The impact of FLESOL is clear in these women's stories; it had presented opportunities, not only for supporting their children with homework, education and work, but also for individual change and growth. They believed changes come from within and are for the future generation of women learners. As Kamla explained:

> *I came to England and I saw many women driving. I learn English and I asked my husband if he can teach me to drive, with support from my husband and his mother I learned to drive. I am so happy I can drive I can take my children, friends and family to places.*
>
> (Kamla)

All the women have identified learning in the UK as being a positive experience. Most participants mentioned how their current learning experiences in the UK have made them feel personally empowered as well as giving them the ability to empower their families and women from the same community. For example, they are less dependent on their immediate family for going shopping, reporting a fault or contacting the school about their sick child. The participants' stories still revealed shadows of gendered differences. However, they shared common experiences and understanding with each other through their telling of stories. These values, beliefs and collaboration with peer-to-peer support and exchange enabled them to centre on their likenesses rather than any differences between them (Wenger 2010). Different life experiences of learning in diverse places led them to think about the importance of change within. Experience of learning through play was not previously associated with learning. Through FLESOL classes participants now accept and see how what they are learning in the joint sessions supports them and their child with literacy and language development. The stories support the learners in their development and integration. It is evident from their stories that living in the UK and becoming UK citizens has had a positive effect on their sense of freedom to express themselves, using English with their tutors and sharing stories with their children about their learning experiences.

5.2 What motivates women to engage with FLESOL programmes?

Various factors were central to the women's motives for taking part in the FLESOL programme. The focus of my approach to this question was participants' storied maps. The diversity of the artefacts provided a nuanced articulation of the concept of motivation, establishing its power. The learner-centred approach is a participatory approach where individual participants are engaged in the whole learning process and mapping a story. They all shared their lack of understanding of the holistic benefits education can bring to their lives and to others in their community. Most of the participants can support their children with basic homework. They are inspired and motivated to access the labour market or, in a volunteering capacity, to gain work experiences. They can identify and want to take on roles that support other women to learn, as they want to spread this empowered feeling to others (Freire, 1993). They recognised and can better relate to how women from their generation may feel about the lack of support and opportunities for education they have had in Yemen but also here in the UK, for example, because of family responsibilities, constraints and a lack of a day-care facilities. Although these women talked about empowerment, they do so within the context of their culture and tradition. The key driving force behind the women's engagement with FLESOL is their children. This is significant to this study as it seems to come from the women's experiences of being children in Yemen and is relatable to ecologies of learning and socio-cultural historic experiences.

The women are intrinsically motivated because they enjoyed their FLESOL classes and derived personal satisfaction from learning. They were extrinsically motivated when they were able to do something, like communicate with others in English or achieve a certificate. Language competence is an invaluable intrinsic motivational factor; this is one of the factors motivating the women to continue with classes. Another personal motivational factor is overcoming the day-to-day difficulty of being a low-level speaker of English and the desire for more effective personal competence.

There are more extrinsic reasons, beyond themselves and supporting their children in their learning, for learning English. They want to get to know people, to speak English and become an integral part of society. A strong relationship was evident between intrinsic motivation and empowerment (Rosa i Solo, 2014). Learners trusted their FLESOL tutors,

allowing them to guide them through their programmes of study. The women acknowledged that, as individuals, their needs had changed to accommodate and integrate with the host community (Schuller, 2009). Participants' positive attitude to FLESOL was linked to their personal and vocational achievements. Learning in FLESOL was helping them to be ready for changes to come, supporting them with decision-making with their children in secondary school. They positively want to succeed. These factors need recognition and these examples and those from the other participants' stories require recognition for second language learners more generally. I would argue that this is necessary as a means to understand Yemeni women learners in FLESOL provision and to acknowledge and value the efforts they make to learn English language for better integration and to be role models for their children.

5.3 What barriers to FLESOL engagement do the women experience?

All the participants shared a lack of understanding of the holistic benefits education can bring to their lives and in their community. They did not intentionally access education in order to gain employment. Not all women in the study realised how many doors learning English would open for them and their families. Prior to accessing FLESOL, their life choices were limited as they felt almost excluded, in their home lives and because of social and community constraints. All the participants were now able feel a valued part of the community; they want to use their knowledge to support their families and other women who are also new arrivals in the UK, facing ESOL barriers. Simky said:

> *I am independent now I can go to doctors or go anywhere; I don't need to ask anyone to do things for me. I can do it myself, before little confidence I could not ask for anyone for anything in English, its history now.*
>
> (Simky)

This was the view held by each participant. For them, it has been a success as they have become independent and acknowledge areas they need further development in; hence they still need to continue to learn English. The study has highlighted that the reduction in the funding for ESOL-only provision by government has further isolated and disempowered the women in relation to education or employment skills. Better government-supported programmes to upskill disadvantaged groups in targeted areas would be beneficial for the equity and inclusion of all learners.

Situational and dispositional barriers result in part from the traditional and cultural heritage imposed on females by immediate family and the community, while internal barriers are those which have been internalised by the women through family-orientated, cultural factors and socialisation processes. Barriers to learning are deeply ingrained within Yemeni communities, as is a background which draws deeply on their experiences of authority structures and rejection. The research data revealed that women perceived themselves as dependent and non-assertive. Their barriers were not just being able to access learning; they had their own internal barriers to engagement – lack of self-belief, lack of confidence, anxiety, all of which affected their self-esteem. This was illustrated by one of my participants:

> *I don't go out much or mix with anyone, this is the only chance I have to meet other women. I am learning but my experiences of meeting and mixing with the other women is good for me.*
>
> (Damy)

The combination of narrative inquiry with creative methods to capture learners' voice is my key contribution to the topic of learning, motivation and barriers. Participants experienced events that significantly affected their expectations about learning. These women wanted a future different from their past. They want to learn and to be involved in the development of their children's education. Learning on the programme provided the women with the skills they need to support their children with basic reading. Their narratives revealed they have a greater sense of ownership and control over their learning; they bring their own authentic resources to class. They express what they have gained and this motivates them – for example, their stories illustrate that they are involved in a wide range of social activities where the use of English is an integral part of their daily life. They see that their experiences in FLESOL have contributed to feeling safe in their learning environment and in living in the UK.

Women who may not have had the opportunities to learn have developed through their social motivation to do so; this has led on to greater achievements, for example, a certificate for learning English which was previously out of reach. The motivation to learn came from all directions: from their children, husbands and their FLESOL tutor. Their children are the drivers and are challenging their mothers to use English to some extent at home, often in

preference to the family's first language. My research has identified that the women in this study have been in the UK for many years, initially staying at home to raise their children, with learning English a low priority for them. Their limited exposure to English was itself often a barrier in other situations, like accessing services.

This review of my key conclusions highlights the study's usefulness in offering interpretations that can be used in FLESOL practice. It also usefully contributes to knowledge both within the area of research and for other Skills for Life programmes. Within a framework of an increasing role for Skills for Life in supporting second language learners' progression, my findings offer a contribution to knowledge. The women's voices in the stories are vital drivers for honest explanations of their learning experiences. I believe that Yemeni women have vital stories to tell which will help bridge gaps in the theoretical knowledge of second language learners' experiences. I have demonstrated credibility throughout this study by providing a visible narrative of the research methods, design and analytical methods (Chapters 3 and 4). I have digitally recorded interviews and transcribed from mind maps and storyboards with research participants to ensure I collect original records and that my findings reflected all those involved. By gathering multiple voices and allowing participant reflection through creativity – storyboard, story maps and transcripts – I have been able to question findings, critique and obtain feedback (Pehl and Schmieder, (2013). This is intrinsically linked to the culture, values and beliefs of the FLESOL group and shows how learning can be managed to develop positive learning experiences. This investigation of the participants' learning experiences has uncovered and identified the significance of previous learning experiences. I envisage findings from this research will support practitioners and learning providers with their intent and implementation of English language programmes to meet ESOL needs in the local community.

5.4 Recommendations

My discussion indicates a number of recommendations in relation to community FLESOL which was the research setting. These recommendations are likely to be similarly relevant and important for second language learners in the adult learning post-19 sector.

I. Learners recognise that their previous learning experiences are holding them back from learning, as are cultural socialisation, the need to support children and a lack of

schooling in Yemen. Therefore, providers need to focus on an appropriate recruitment campaigns to engage second language learners in FLESOL programmes, ensuring that potential learners are signposted to bilingual advice and guidance officers to establish learners' learning experiences and their intentions on joining a FLESOL programme.

II. All FLESOL and ESOL learners should have opportunities to develop their English for practical everyday use. Adult learning providers need to implement better internal training for tutors so that they have a better understanding of second language learners' needs.

III. The FLESOL tutors teaching ESOL/FLESOL should deploy learner-centred approaches to ensure learners are not disadvantaged and are given the opportunity to develop their language skills, to improve their employability prospects and further support their children with homework. Lack of confidence, lack of access to services and the need to support children are identified barriers.

IV. There needs to be consideration of change in learners' experiences of learning, their motivation and their barriers around learning English and its impact on their integration. Being independent, gaining qualifications and children are powerful motivational drivers. Providers need to develop ways of delivering flexible remote FLESOL learning so that those who cannot access venues can do so remotely.

V. The availability of a crèche and course fees are among the factors that contribute to women's experiences of learning. Providers need to raise learners' awareness of access to the pre-entry learning programme through visits to local schools, community centres and dialogic activities that encourage women to engage in learning.

VI. It is important that learners understand eligibility criteria (ESFA, 2019) when they wish to join FLESOL classes and that they are prepared to be responsible for their own learning. Providers need to ensure that learners are aware of the route to access FLESOL and other subsequent learning programmes.

VII. National funding from government should be injected at a local level to source the programme for the pre-entry to level 2 ESOL programmes in order to strengthen language development and integration. It is important that ESOL education becomes more inclusive of bilingual women's diverse languages. In terms of further research, it may

be useful to compare and contrast the Yemeni women's experiences with those of other culturally diverse FLESOL groups in the community, for example, Polish, Bangladeshi, Pakistani and Somali groups. Through the analysis of research data, it is evident that ESOL and FLESOL settings have cultures in their own right and have created an environment based on ways of thinking and behaving (Michaels, 1989).

References

Abram, D. (1997) *The Spell of the Sensuous: Perception and Language in a More-than Human World*. New York: Vintage Books.

Agar, M. (1980) Stories, background knowledge and themes: Problems in the analysis of life history narrative. *American Ethnologist*, 7(2), pp. 223–239.

Agar, M.H. (1996) *The Professional Stranger: An Informal Introduction to Ethnography* (Vol. 2). San Diego, CA: Academic press.

Agar, M. (2006) An Ethnography By Any Other Name … [149 paragraphs]. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, *7*(4), Art. 36. Available at: http://nbn-resolving.de/urn:nbn:de:0114-fqs0604367.

Ainsworth, H.L. and Eaton, S.E. (2010) *Formal, Non-Formal and Informal Learning in the Sciences*, Calgary: Onate.

Alfrey, C. (ed.) (2003) *Understanding Children's Learning: A Text for Teaching Assistants*. London: David Fulton.

AlSaif, M. (1997) *A Study of Saudi Society*. AlKhraiji Publications: Riyadh. [In Arabic]

Appleby, Y. and Bathmaker, A.M. (2006) The new skills agenda: Increased lifelong learning or new sites of inequality? *British Educational Research Journal*, *32*(5), pp. 703-717.

Asadullah. M.N., (2014) *Fieldnotes for Bangladesh Women's Life Choices and Attitudes Survey*. mimeo, University of Kent

Ashwin, P. (2009) Analysing Teaching-Learning Interactions in Higher Education: Accounting for Structure and Agency, *Teaching Theology and Religion*, 14(3), pp. 293–294.

Association of Colleges (2015) *The Experience of Colleges Using New ESOL QCF Skills for Life Qualifications.* Available at: https://www.aoc.co.uk/sites/default/files/The%20experience%20of%20colleges%20using%20new%20ESOL%20QCF%20Skills%20for%20life%20qualifications.pdf.

Atwater, M.M. (1996) Social constructivism: Infusion into the multicultural science education research agenda. *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching*, *33*(8), pp. 821–837.

Bamber, J. and Tett, L. (2000) Transforming the learning experiences of non-traditional students: A perspective from higher education. *Studies in Continuing Education*, 22(1), pp. 57–75.

Barton, D. (1994) *Literacy: An Introduction to the Ecology of Written Language*, Oxford: Blackwell.

Barton, D. and Hamilton, M. (1998) *Local literacies: Reading and writing in one community*. Routledge, London

Barton, D., Ivanic, R., Appleby, Y., Hodge, R. and Tusting, K. (2007) *Literacy, Lives and Learning*, Routledge, London.

Barton, D., and Pitt, K (2003) *Adult ESOL pedagogy: a review of research, an annotated bibliography and recommendations for future research.* London: NRDC.

Bassel, L., Khan., K. and Monforte, P (2019) Deserving citizenship? Exploring migrants' experiences of the 'citizenship test' process in the United Kingdom. *The British journal of sociology*, *70*(1), pp. 24-43.

Baynham, M., Roberts, C., Cooke, M., Simpson, J., Ananiadou, K., Callaghan, J., McGoldrick, J. and Wallace, C. (2007) *Effective Teaching and Learning ESOL*, London: NRDC.

Bayoumi, M. (2016) As an American Muslim, I'm not scared by Donald Trump. I'm inspired to vote. *The Guardian* [Online] 10 May 2016. Available at: https://www.theguardian.com/commentisfree/2016/may/10/american-muslim-donald-trump-vote-republican-nominee-us.

BBC News (2014) David Cameron's EU speech: Full text. Available at: https://www.bbc.co.uk/news/uk-politics-30250299.

Bell, E. (2010) Organizational ethnography. *Qualitative Research in Organizations and Management: An International Journal*, 5(2), pp. 216–219.

Belcher, D. (2006). English for specific purposes: *Teaching to perceived needs and imagined futures in worlds of work, study and everyday life.* TESOL Quarterly, 40(1), pp. 133-156.

Belzer, A. (2004) "It's not like normal school": the role of prior learning contexts in adult learning. *Adult Education Quarterly*, *55*(1), pp. 41–59.

Benesch, S. (2012) Critical English for academic purposes. In C. Chapelle (Ed.), *The Encyclopaedia of Applied Linguistics*. Wylie Online Library. Available at: http://onlinelibrary.wiley.com/doi/10.1002/9781405198431.wbeal0278/abstract.

Benson, P. (2001) *Autonomy in language learning*. Harlow: Longman.

Benson, P. and Reinders, H. (2011). *Beyond the language classroom: The theory and practice of informal language learning and teaching*. Basingstoke: Palgrave Macmillan

British Educational Research Association (BERA) (2018) *Ethical Guidelines for Educational Research*. [online]. London: British Educational Research Association. Available at: https://www.bera.ac.uk/researchers-resources/publication/ethical-guidelines-for-educational-research-2018.

British Educational Research Association (BERA) (2018) *Ethical Guidelines for Educational Research* (4th edn). London: BERA.

Berthoud, R, (2003) Index of multiple disadvantage is a measure of disadvantage in employment prospects. Report: Joseph Rowntree Foundation. Available at: https://www.jrf.org.uk/report/multiple-disadvantage-employment

BIS (Department for Business, Innovation and Skills) (2010) *Skills for Sustainable Growth.* Available at: https://www.gov.uk/government/publications/skills-for-sustainable-growth-strategy-document.

BIS (Department for Business, Innovation and Skills (2011) *Skills for Life Survey: Headline findings* BIS Research Paper Number 57. Available at: https://dera.ioe.ac.uk/12713/1/11-1367-2011-skills-for-life-survey-findings.pdf.

Blaikie, N. (2010) *Designing social research: The logic of anticipation* (2nd edn). Cambridge, England: Polity Press.

Blair, A. (2006) cited in Hickman, M., Crowley, H. and Mai, N. (2008) *Immigration and social cohesion in the UK*. York: Joseph Rowntree Foundation.

Blunkett, D. (2002) *Integration with diversity: Globalisation and the renewal of democracy and civil society. Reclaiming Britishness*, pp. 65-77. The Foreign Policy Centre London

Bogdan, R.C. and Biklen, S.K. (1998) *Qualitative Research in Education: An Introduction to Theory and Methods* (3rd edn). Needham Heights, MA: Allyn and Bacon.

Bolton, K. and Ng, B.C. (2014) The dynamics of multilingualism in contemporary Singapore. *World Englishes*, *33*(3), pp. 307–318.

Bosher, M. (2007) *Evaluation of the Collegiate Management Structure: Continuation Phase*, Wiltshire: St John's School and Community College.

Bronfenbrenner, U. (1979) *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, MA: Harvard University Press.

Bronfenbrenner, U. (1986) Ecology of the family as a context for human development: Research perspectives. *Developmental Psychology*, 22(6), p. 723.

Brook, L., (1993) *Serving Communities*. Staff College, England, United Kingdom.

Brookfield, S. (1986) *Understanding and Facilitating Adult Learning: A Comprehensive Analysis of Principles and Effective Practices*. McGraw-Hill Education (UK).

Brooks, J.G. and Brooks, M.G. (1999) *In Search of Understanding: The Case for Constructivist Classrooms*. Alexandria, VA: ASCD.

Brown, H.D. (1980) The optimal distance model of second language acquisition. *TESOL Quarterly* 14, pp. 157–164.

Brown, H.D. (2000) *Principles of Language Learning and Teaching* (4th ed.). White Plains, NY: Addison Wesley Longman, Inc.

Brown, H.D. (2001) *Teaching by Principles: An Interactive Approach to Language Pedagogy* (2nd edn). New York: Longman.

Bruner, J. (1990) *Acts of Meaning*. Cambridge, MA: Harvard University Press.

Bruner, J. (1991) The Narrative Construction of Reality. *Critical Inquiry* 18, 1–23.

Bryers, D., Winstanley, R. and Cooke, M. (2013) Whose *Integration?* British Council/ESOL Nexus. Available at: http://esol.britishcouncil.org/whose-integration-studentsperspective.

Bruce, B.C., Gee, J.P. and Michaels, S., (1989). The Literacies Institute: *Its mission, activities, and perspective on literacy. (Technical Report No. 1.)* Newton, MA: Education Development Centre. Available at: https://core.ac.uk/download/pdf/10210057.pdf

Burgess, R. (1989) The *Ethics of Educational Research*, London: Falmer Press.

Burton, D. and Bartlett, S. (2009) *Key Issues for Education Researchers*. Sage.

Bus, A.G., Van Ijzendoorn, M.H. and Pellegrini, A.D. (1995) Joint book reading makes for success in learning to read: A meta-analysis on intergenerational transmission of literacy. *Review of Educational Research*, *65*(1), pp. 1–21.

Bynner, J. and Parsons, S. (1997) *It Doesn't Get any Better: The Impact of Poor Basic Skills on the Lives of 37 Year Olds*. London: Basic Skills Agency.

Bynner, J. and Parsons, S. (2006) *New Light on Literacy and Numeracy*. London: NRDC.

Caffarella, R. and Merriam, S. B. (2000) Linking the individual learner to the context of adult learning. In Wilson, A.L. and Hayes, E.R. (eds), *Handbook of Adult and Continuing Education,* San Francisco: Jossey-Bass, pp. 55–70.

Campaign for Learning (2005) *Campaign for Learning's Making Learning Work Project: Third Annual Report 'Learning is Working'*. London: Equal-Action Research/Campaign for Learning. Available at: https://www.campaign-for-learning.org.uk/.

Capstick, T., and Delaney, M., (2018). *Language for resilience. The role of language in enhancing the resilience of Syrian refugees and host communities*, British Council 2018/J145. Available at: www.britishcouncil.org/language-for-resilience.

Carpenter, C. and Suto, M.J. (2008) *Qualitative Research for Occupational and Physical Therapists: A Practical Guide*, Oxford: Blackwell.

Carpentieri, D. (2013) Evidence, Evaluation and the Tyranny of Effect size: a proposal to more accurately measure programme impacts in adult and family literacy. *European Journal of Education*. Vol. 48(4), pp. 543–556.

Carpentieri, J., Fairfax-Cholmeley, K., Litster, J. and Vorhaus, J. (2011) *Family Literacy in Europe: Using Parental Support Initiatives to Enhance Early Literacy Development*. London: NRDC, Institute of Education.

Casey, L. (2016) *The Casey Review: A Review into Opportunity and Integration*. Available at: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/575973/The_Casey_ Review_Report.pdf

Charmaz, K. (2014) *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (2nd ed.) London: Sage Publication Ltd.

Chase, S.E. (2005) Narrative Inquiry: Multiple Lenses, Approaches, Voices. in Denzin, N.K. and Lincoln, Y.S. (eds) *The Sage Handbook of Qualitative Research* (3rd ed.) London: Sage, pp. 651–680.

Chrispeels, J.H. and Rivero, E. (2001) Engaging Latino families for student success: How parent education can reshape parents' sense of place in the education of their children. *Peabody Journal of Education*, 76(2), pp. 119–169.

Clandinin, D.J. (ed.) (2007) *Handbook of Narrative Inquiry: Mapping a Methodology*, Thousand Oaks, CA: Sage.

Clandinin, D.J. and Connelly, M. (2000) *Narrative Inquiry. Experience and Story in Qualitative Research*. San Francisco: Wiley.

Coffield, F. (ed.). (2000) *The Necessity of Informal Learning.* Bristol: The Policy Press.

Cohen, L. and Manion, L. (1994) *Research Methods in Education,* 4th edn, Routledge.

Cohen, L., Manion, L. and Morrison, K. (2000) *Research Methods in Education,* 5th edn., London: Routledge Falmer.

Cohen, L. Manion, L. and Morrison, K. (2007) *Research Methods in Education*. London. Routledge.

Cohen, L, Manion, L., and Morrison, K. (2011) *Research Methods in Education.* London. Routledge Falmer.

Cohen, L., Manion, L. and Morrison, K. (2013) *Research Methods in Education*. Routledge.

Connelly, F. and Clandinin, D. (1990) Stories of Experience and Narrative Inquiry. *Educational Researcher* 19 (4), pp. 2–14.

Cooke, M. (2006) "When I wake up I dream of electricity": The lives, aspirations and 'needs' of Adult ESOL learners. *Linguistics and Education*, 17(1), pp. 56–73.

Council of Europe. Council for Cultural Co-operation. Education Committee. Modern Languages Division (2001) *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*. Cambridge University Press.

Court, J. (2017) 'I feel integrated when I help myself': ESOL learners' views and experiences of language learning and integration, *Language and Intercultural Communication*, 17(4), pp. 396–421, DOI: 10.1080/14708477.2017.1368137

Cousin, G. (2009) *Researching Learning in Higher Education: An Introduction to Contemporary Methods and Approaches*. Routledge.

Creswell, J.W. (1995) *Research Design: Qualitative and Quantitative Techniques*, Thousand Oaks: Sage Publication.

Creswell, J.W. (1998) *Qualitative Inquiry and Research Design: Choosing Among Five Approaches.* Thousand Oak*, Sage Publication*

Creswell, J.W. (2002) *Educational Research: Planning, Conducting, and Evaluating Quantitative* (pp 145-166) Upper Saddle River. NJ: Prentice Hall

Creswell, J.W. (2003) *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Upper Saddle River, NJ: Merrill Prentice Hall.

Creswell, J.W. (2007) *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (2nd edn). Thousand Oaks, CA: Sage.

Creswell, J. W. (2009). Research design: Qualitative, quantitative and mixed methods approaches (3rd ed.). Thousand Oaks, CA: Sage

Creswell, J.W. (2013) *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd edn. Los Angeles: Sage.

Cross, K.P. (1981) *Adults as Learners*. San Francisco: Jossey Bass.

Cross, K.P. (1982) *Adults as Learners: Increasing Participation and Facilitating Learning*, San Francisco: Jossey-Bass.

Crossan, B., Field, J., Gallacher, J. and Merrill, B. (2000) FE and social inclusion: Understanding the processes of participation. In *Standing Conference on University Teaching and Research in the Education of Adults, University of Nottingham, UK*.

Crossan, B., Gallacher, J., Merrill, B., Field, J. and Leahy, J. (2000) Lifelong learning, social inclusion and Further education: processes of adult participation. *Scottish Journal of Adult and Continuing Education*, 6(1), pp. 25–39.

Crotty, M. (1998) *The Foundations of Social Research. Meaning and Perspective in the Research Process.* Thousand Oaks, Calif: Sage Publications.

Crotty, M. (2003) *The Foundations of Social Research: Meaning and Perspective in the Research Process.* London: Sage.

Crotty, M. (2005) *Foundations of Social Research: Meaning and Perspective in the Research Process*. Sydney: Sage.

Cullen, J., Batterbury, S., Foresti, M., Lyons, C. and Stern, E. (2000) *Informal Learning and Widening Participation*, Research Brief No 191, London: DfEE.

Cummins, J. (1992) Bilingualism and second language learning. *Annual Review of Applied Linguistics*, 13, pp. 50–70.

Dam, L. (1995) *Learner Autonomy 3: From Theory to Classroom Practice*. Dublin: Authentik.

Darby, O., Farooqi, A. and Lai, H.-Y. (2016) *Empowerment Through Education: Women Breaking the English Barrier*. London, England: Wonder Foundation. Available at: http://wonderfoundation.org.uk/Refugee ESOL Report.

Day, L., William J., and Fox, J. (2009) *Supporting Parents with their Children's 'At Home' Learning and Development*. NIACE.

de Marrais, K. (2004) Qualitative interview studies: Learning through experience. In K. de Marrais and S.D. Lapan (eds), *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*. Mahwah, NJ: Lawrence Erlbaum, pp. 51–68.

Deci, E.L. and Ryan, R.M. (1985) The general causality orientations scale: Self-determination in personality. *Journal of Research in Personality*, 19(2), pp. 109–134.

Deci, E.L., Koestner, R. and Ryan, R.M. (1999) A meta-analytic review of experiments examining the effects of extrinsic rewards on intrinsic motivation. *Psychological Bulletin*, 125(6), p. 627.

Deci, E. and Ryan, R. (2012) Motivation, Personality, and Development Within Embedded Social Contexts: An Overview of Self-Determination Theory. In Ryan, R. (ed.) *The Oxford Handbook of Human Motivation*. 10.1093/oxfordhb/9780195399820.013.0006.

Deci, E.L. and Ryan, R.M. (2013) The importance of autonomy for development and well-being. *Self-regulation and Autonomy: Social and Developmental Dimensions of Human Conduct*, pp. 19–46.

Denscombe, M. (2002) *Ground Rules for Good Research*, Buckingham: Open University Press.

Denzin, N. and Lincoln, Y. (1999) *Handbook of Qualitative Research*, 1st edn, Thousand Oaks, CA: Sage.

Denzin, N. and Lincoln, Y. (eds) (2000) *Handbook of Qualitative Research* (2nd edn), Thousand Oaks, CA: Sage.

Denzin, N. and Lincoln, Y. (2005) *The Sage Handbook of Qualitative Research*. Thousand Oaks, CA: Sage Publication, Inc.

Department for Business Innovations and Skills (2013) *Community Learner Learning Survey*: BIS Research Paper Number 108. Available at: www.gov.uk/bis.

Department for Education (2014) *Statutory Framework for the Early Years Foundation Stage: Setting the Standards for Learning, Development and Care for Children from Birth to Five*, London: HMSO.

Department for Education and Employment (2000) *Breaking the Language Barriers: Report of the Working group on ESOL.* Lifelong Learning UK. Available at: https://dera.ioe.ac.uk/18101/1/report.pdf.

Department for Education and Employment (2001) *Skills for Life: The National Strategy for Improving Adult Literacy and Numeracy Skills. Executive Summary*. Crown copyright. Available at: https://dera.ioe.ac.uk/4674/1/RR342.pdf.

Department for further Education (2017) *Adult ESOL in England. Briefing paper*. Available at: https://core.ac.uk/download/pdf/146502491.pdf.

Department for Innovation, Universities and Skills (2009) *A New Approach to English for Speakers of Other Languages* (ESOL). Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/811750/English_for_speakers_of_other_languages.pdf.

Department of further Education and Skills (DfES, 2005a) *14-19 Education and Skills*, London: The Stationery Office, Cm 6476.

Department of further Education and Skills DfES (2005b) *Skills: Getting on in Business, Getting on at Work*, London: The Stationery Office, Cm 6483-11.

Desforges, C. and Abouchaar, A. (2003) *The Impact of Parental Involvement, Parental Support and Family Education on Pupil Achievements and Adjustment: A Literature Review.* Research report 433. London: Department for Education and Skills.

Dewey, J. (1938) *Experience and Education.* New York: Collier Books.

Dewey, J. (1983 [1923a]) Social purposes in education. In: Boydston J.A. (ed.) *John Dewey. The Middle Works, 1899–1924* (Vol. 15, 1922–1924). Carbondale, IL; Edwardsville, IL: Southern Illinois University Press, pp. 158–169.

DfEE (1999) *Improving Literacy and Numeracy: A Fresh Start, A Report by Sir Claus Moser to the Secretary of State for Education*, London: HMSO.

DfEE (2000) *The Excellence Challenge: The Government's Proposals for Widening the Participation of Young People in Higher Education*, London: DfEE.

Dörnyei, Z. (1994) Motivation and motivating in the foreign language classroom. *The Modern Language Journal*, 78(3), pp. 273–284.

Dörnyei, Z. (2001) New themes and approaches in second language motivation research. *Annual Review of Applied Linguistics*, 21(1), p. 43.

Dörnyei, Z. and Ushioda, E. (2009) *Motivation, Language Identity and the L2 Self*: London: Multilingual Matters.

Dörnyei, Z. and Ushioda, E. (2011) *Teaching and Researching Motivation*, 2nd edn. Harlow: Longman.

Dresing. T., Pehl, T. and Schmieder, C. (2015) *f4 [Computer software].* Marburg, Germany. www.audiotranskription.de.

Drumm, M. (2013) *The Role of Personal Storytelling in Practice.* Insight 23. The Institute for Research and Innovation in Social Services. Available at: https://www.iriss.org.uk/resources/insights/role-personal-storytelling-practice.

du Vivier, E. (1992) *Learning to be Literate: A Study of Students' Perceptions of the Goals and Outcomes of Adult Literacy Tuition*, Ireland: Dublin Literacy Scheme.

Duff, A.S. (2000) *Information Society Studies*, Routledge, London.

Durkin, K. (2008) The adaptation of East Asian masters students to western norms of critical thinking and argumentation in the UK. *Intercultural Education*, 19(1), pp. 15–27.

Education Skills funding agency (2001) *Skills Funding Rules for 2001-2002*. Available at: https://www.gov.uk/government/organisations/skills-funding-agency.

Education and Skills Funding Agency (ESFA) (2016) Adult Education Budget Funding Guidance Rules: Version 3. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/545722/Adult_education_budget_funding_and_performance_management_rules_2016_to_2017_V3.pdf.

Education and Skills Funding Agency (ESFA) Funded Adult Education Budget (AEB) Funding Rules for 2016 to 2017. Available at: https://www.gov.uk/government/collections/sfa-funding-rules-2016-to-2017.

Education Skills Funding Agency (2018) *Skills Funding Letter.* Available at: https://www.gov.uk/government/organisations/skills-funding-agency.

Education and Skills Funding Agency (ESFA) *Funded Adult Education Budget (AEB) Funding Rules for 2019 to 2020.* Available at: https://www.gov.uk/guidance/sfa-funding-rules.

Edwards, E. and Roger, P.S. (2015) Seeking Out Challenges to Develop L2 Self-Confidence: A Language Learner's Journey to Proficiency. *Tesl-Ej*, 18(4), pp. 1–24.

Eldred, J., Ward, J., Dutton, Y. and Snowdon, K. (2004) *Catching Confidence*. Leicester: NIACE

Elkjaer, B. (2009) A learning theory for the future. *Contemporary Theories of Learning*, Oxford, UK: Taylor & Francis, pp. 74–89.

Fatany, S. (2007) Prince's Words Spread Hope Across Kingdom. *Arab News*. Available at: http://www.arabnews.com/?page=7&section=0&article=95038&d=16&m=4&y=2007.

Feiler, A. (2010) *Engaging 'Hard to Reach' Parents: Teacher-parent Collaboration to Promote Children's Learning.* Singapore: John Wiley & Sons.

Field, J. (2003) *Social Capital and Lifelong Learning: an Analysis Date*, Routledge, London.

Field, J. (2009) Lifelong learning in Scotland: cohesion, equity and participation. *Scottish Educational Review*, 41(2), pp. 4–19.

Field, J., (2009). Good for your soul? Adult Learning and Mental Well-being. *International Journal of Lifelong Education*, 28(2), pp. 175–191.

Field, J. and Tuckett, A. (2016) *Informal Learning in the Family and Community. Future of Skills and Lifelong Learning Foresight*, Government Office for Science.

Flowerdew, J. (2000) Discourse community, legitimate peripheral participation, and the non-native English-speaking scholar. *TESOL Quarterly*, 34, pp. 297–317

Flynn, S., Brown, J., Johnson, A. and Rodger, S. (2011). Barriers to education for the marginalized adult learner. *Alberta Journal of Educational Research*, 57(1), p. 43.

Foley, G. (ed.). (2004) *Dimensions of Adult Learning.* Crows Nest, New South Wales: Allen and Unwin.

Fontana, A. and Frey, J.H. (2008) The Interview: From Neutral Stance to Political Involvement. In Denzin, N. and Lincoln, Y. (eds), *Collecting and Interpreting Qualitative Materials*, (3rd edn.). Los Angeles, CA: SAGE Publications.

Fosnot, C.T. (ed.) (1996) *Constructivism: Theory, Learning, and Practice.* New York: Teachers College Press.

Freeman, M., De Marrais, K., Preissle, J., Roulston, K. and St. Pierre, E.A. (2007) Standards of evidence in qualitative research: An incitement to discourse. *Educational Researcher*, 36(1), pp. 25–32.

Freire, P. (1972) *Pedagogy of the Oppressed*. New York: Continuum.

Freire, P. (1993) *Pedagogy of the Oppressed*. New York: Continuum.

Freire, P. (1996) *Pedagogy of the Oppressed* (revised). New York: Continuum.

Freire, P., (2000) *Pedagogy of the oppressed* (30th anniv. ed.). *New York: Continuum*, *35*.

Frost, N., Johnson, L., Stein, M. and Wallis, L. (1996) *Negotiated Friendship: Home-Start and the delivery of family support*. Home-Start Consultancy. Leicester (United Kingdom)

Fullick, L. (2009) *Poverty Reduction and Lifelong Learning*. NIACE (England and Wales).

Further Education and Skills (FES) and Business, Innovation and Skills (BIS), (2011) New Challenges, New Chances: *Further Education and Skills System Reform Plan: Building a World Class Skills System.* Available at: www.bis.gov.uk.

Gadamer, H-G. (1960) Hermeneutic understanding. In Delanty, G. and Strydom, P. (eds). *Philosophies of Social Science: The Classic and Contemporary Readings*. Maidenhead: OUP, pp. 158–163.

Gadamer, H.G. (1975) *Truth and Method*. New York: Seabury.

Gadamer, H.G. (1979) *Truth and Method*, London: Sheed and Ward.

Gallacher, J., Crossan, B., Field, J. and Merrill, B. (2002) Learning Careers and Social Space: Exploring the fragile identities of adult returners in the new further education. *International Journal of Lifelong Education,* 12(6), pp. 493–509.

Gardner, R.C. (1985) *Social Psychology and Second Language Learning: The Role of Attitudes and Motivation.* London, Ontario: Edward Arnold.

Gardner, R.C. (1995) Expanding the Motivation Construct in Language Learning. *Modern Language Journal*, 79, pp. 505–520.

Gardner, R.C. (2010) *Motivation and Second Language Acquisition: The Socio-Educational Model*. New York: Peter Lang Publishing.

Gardner, R.C. and Lambert, W. (1972) *Attitudes and Motivation in Second Language Learning*. Rowley, MA: Newbury House Publishers, Inc.

Gawi, E.M.K. (2012) The Effects of Age Factor on Learning English: A Case Study of Learning English in Saudi Schools, Saudi Arabia. *English Language Teaching*, 5(1), pp. 127–139.

Gee, J. (1989) Literacy, Discourse and Linguistics: Introduction and what is Literacy? *Journal of Education*. Vol 171(1), pp. 5–25.

Gee, J. P (1990) *Social Linguistics and Literacies: Ideology in Discourses*. London: Palmer Press.

Gee, J. P (1998) *What is Literacy? In Negotiating Academic Literacies: Readings on Teaching and Learning across Cultures*. Mahwah, NJ: Erlbaum.

General Data Protection Act (GDPR) (2018) Available at: https://www.gov.uk/data-protection.

Gergen, M. (2006) Narrative in action. *Narrative Inquiry*, Volume: 16(3), pp. 299–309.

Gibbs, P. (2013) Work-based quality: A collusion waiting to happen? *Quality in Higher Education,* 19(1), pp. 1-6. Available at: http://dx.doi.org/10.1080/13538322.2013.777520.

Gieve, S. (1998) Comments on Dwight Atkinson's "A critical approach to critical thinking in TESOL". *TESOL Quarterly*, 32(1), pp. 123–129.

Gilakjani, P.A., Leong, L.M., and Saburi, N.B. (2012) Study on the Role of Motivation in Foreign Language Learning and Teaching. *I.J. Modern Education and Computer Science*, 7, pp. 9–16.

Giles, D. and Alderson, S. (2008) An appreciative inquiry into the transformative learning experiences of students in a family literacy project. *Australian Journal of Adult Learning*, 48, pp. 465–478.

Glesne, C. (2011) *Becoming Qualitative Researchers: An Introduction,* 4th edn. Boston: Pearson Education, Inc.

Golovatch, Y. and Vanderplank, R., 2007. Unwitting agents: the role of adult learners' attributions of success in shaping language-learning behaviour. *Journal of Adult and Continuing Education*, *13*(2), pp. 127-155.

Good, T.L, Wiley, A.R., Thomas, R.E., Stewart, E., McCoy, J., Kloos, B.,…Rappaport, J. (1997) Bridging the gap between schools and community: Organizing for family involvement in a low-income neighbourhood. *Journal of Educational and Psychological Consultation*, 8(3), p. 277.

Graham-Brown, N. (2017) ESOL and integration: the story so far. *Language Issues* 29(1), pp. 3–16.

Granville, G. (2002) *A Review of Intergenerational Practice in the UK* .Stoke-on-Trent: Beth Johnson Foundation.

Green, A. (2005) *Models of Lifelong learning and the knowledge economy/society in Europe: What regional patterns are Emerging?* Paper presented at the European Conference on Educational Research, University of Crete, 22-25 September 2005.

Grossberg, L. (1998) The cultural studies' crossroads blues, *The European Journal of Cultural Studies*, 1(1), pp. 65–82.

Guba, E.G. and Lincoln, Y.S. (1994) Competing paradigms in qualitative research. In N.

Guillemin, M. and Gillam, L. (2004) Ethics, Reflexivity, and “Ethically Important Moments” in Research. *Qualitative Inquiry*. 10, pp. 261-280. Available at: https://www.researchgate.net/publication/235930722.

Gunter, H., McGrath, J., Ribbins, P., Hartley, D., Rhodes, C. and Rutherford, D. (2008) *EdD Leaders and Leadership in Education: Guidelines for your Thesis* (Revised edn), University of Birmingham: School of Education.

Gurnah, A. (ed.) (1992) *Literacy for a change: A special issue on the Sheffield black literacy campaign, entitled 'Literacy for a Change' Adults Learning 3*(8), pp. 196-200.

Gurnah, A. (2000) *Language and literacies for autonomy*. In Martin-Jones, M. and Jones, K. (Eds.), Multilingual Literacies. Amsterdam: John Benjamins. pp. 233-246.

Habermas, J. (1971) *Knowledge of Human Interest*. Boston: Beacon.

Habermas, J. (1978) *Knowledge and Human Interests* (2nd edn). London: Heinemann.

Habermas, J. (1984) *The Theory of Communicative Action. Vol. 1: Reason and the Rationalization of Society,* trans. Thomas McCarthy. Boston: Beacon, 2, pp. 529-532.

Haggart, J. (2000) *Learning Legacies: a Guide to Family Learning*. Leicester: NIACE.

Haigh, C. and Hardy, P. (2011) Tell me a story—a conceptual exploration of storytelling in healthcare education. *Nurse Education Today*, 31(4), pp. 408–411.

Hamilton, M. (2009) Managing transitions in Skills for Life. In Ecclestone K., Biesta, G. and Hughes, M. (eds) *Transitions and Learning Through the Life Course*, Routledge, (pp. 93–110).

Hamilton, M. and Hillier, Y. (2009) ESOL policy and change. *Language Issues*, 20(1), pp. 4–18.

Hamilton, M. and Merrifield, J. (2000) Adult basic education in the UK. Lessons for the US. *National Review of Literacy* 1(1). National Centre for the Study of Adult Language and Literacy.

Harding, C., Simon. A. Evans. L., Joyce, L., Stockley. R. and Peters. M. (2013) *Community Learning Learner Survey Report March 2013*: BIS Research Paper Number 108. Available at: https://www.gov.uk/government/publications/community-learning-learner-survey-report-march-2013.

Hartas, D. (2010) The epistemological context of quantitative and qualitative research. In D. Hartas (ed.) *Educational Research and Inquiry: Qualitative and Quantitative Approaches*. London, England: Continuum International Publishing Group, pp. 33–53.

Harvey, M.E. and Holly, B. (2014) *Themes in Geographic Thought* (Routledge Revivals). London: Routledge.

Hatch, E.M. (1978) Apply with caution, *Studies in Second Language Acquisition* 2(1), pp. 123–143.

Hayes, M., Sameshima, P. and Watson, F. (2015a) Imagination as method. *International Journal of Qualitative Methods*, 14, pp. 422–438.

Hayes, M., Sameshima, P. and Watson, F. (2015b) *Methodological Significance of Mind Maps Sage Publication Ltd.*

Heidegger, M. (1976) *The Piety of Thinking: Essays*. Indiana University Press.

Henderson, A.T. and Mapp, K.L. (2002) *A New Wave of Evidence: The Impact of School, Family, and Community Connections on Student Achievement*. Austin, TX: SEDL.

Heredia, R.R. and Cieslicka, A.B. (2015) *Bilingual Figurative Language Processing*. Cambridge: CUP.

HM Government (March 2018) *Integrated Communities Strategy Green Paper.* Available at: https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper.

Higton, J., Sandhu J., Stutz, A., Patel. R., Choudhoury. A. and Richards. S. (2019) *English for Speakers of Other Languages: Access and Progression Research Report.* Department for Education Publication. Available at: http://www.gov.uk/government/publications.

Ho, D.G. (2007) *Classroom Talk: Exploring the Sociocultural Structure of Formal ESL Learning* (Vol. 27). Peter Lang.

Hoffman, C. (2000) Breaking the literacy barrier. *Appalachia Magazine*, 33, pp. 24–31.

HM Government (March 2019) *Home Office Guidance Naturalisation*: UK Visas and Immigration, *guidance to apply for citizenship by naturalisation if you are living in the UK.* Available at: https://www.gov.uk/government/organisations/uk-visas-and-immigration.

Hornby, G. and Lafaele, R. (2011) Barriers to parental involvement in education: An explanatory model. *Educational Review*, *63*(1), pp. 37–52.

Horne, J. and Haggart, J. (2004) *The Impact of Adults' Participation in Family Learning* Leicester: NIACE.

Horwitz, E. (1999) Preface, in: Young D. (ed.) *Affect in Foreign Language and Second Language Learning: a Practical Guide to Creating a Low-anxiety Classroom Atmosphere*. Boston: McGraw-Hill College, pp. xi–xiii.

Hsieh, H. and Shannon, S. (2005) *Three Approaches to Qualitative Content Analysis. Qualitative Health Research*. Available at: https://www.researchgate.net/publication/7561647_Three_Approaches_to_Qualitative_Content_Analysis.

Hubble, S. and Kennedy, S. (2011) *Changes to Funding for English for Speakers of Other Languages (ESOL) Courses.* House of Commons Library.

Johnson, B. et al. (1985) *A Whole Family Approach to Teaching English as a Second Language.* Washington, DC, US: Department of Education, Office of Educational Research and Improvement (OERI).

Kara, H. (2015) *Creative Research Methods in the Social Sciences: A Practical Guide*. Policy Press.

Kariya, T. (2010) From credential society to "learning capital" society: A rearticulating of class formation in Japanese education and society. In H. Ishida and D.H. Slater (eds), *Social Class in Contemporary Japan: Structures, Sorting and Strategies* Abingdon, UK: Routledge, pp. 87–113.

King, K.A. (2008) Raising Bilingual-Biliterate Children in Monolingual Cultures, *Studies in Second Language Acquisition*, 30(1), pp. 106–107.

King, N. and Horrock, C. (2010a) *Interviews in Qualitative Research*. London: SAGE Publications Limited.

King, N. and Horrock, C. (2010b) Designing an interview study. *Interviews in Qualitative Research*, pp. 25–40.

Knowles, M.S. (1970) *The Modern Practice of Adult Education: Andragogy Versus Pedagogy.* New York: Association Press.

Knowles, M.S. (1978) *The Adult Learner: a Neglected Species* (2nd ed.). Houston: Gulf Pub. Co., Book Division.

Knowles, M., Holton, E. and Swanson, R. (2005) *The Adult Learner: the Definitive Classic in Adult Education and Human Resource Development* (6th ed.). Burlington, MA: Elsevier.

Kramsch, C. (2008) Ecological perspectives on foreign language education. *Language Teaching* 4(3), pp. 389–408.

Krashen, S. (1978) Individual variation in the use of the monitor. In W. Ritchie (ed.), *Second Language Acquisition Research*. New York: Academic Press, pp. 175–183.

Krashen, S. (1987) *Principles and Practices in Second Language Acquisition.* Oxford: Pergamon.

Krashen, S.D. (2003) *Explorations in Language Acquisition and Use*. Portsmouth: Heinemann.

Krashen, S.D. (2004) *The Power of Reading: Insights from the Research*. ABC-CLIO.

Krueger R.A. (1994) *Focus Groups: a Practical Guide for Applied Research*. Thousand Oaks, CA, USA: Sage.

Kubota, R. (2013) 'Language is only a tool': Japanese expatriates working in China and implications for language teaching. *Multilingual Education*, 3(1), p. 4.

Kvale, S. (1996) *Interviews: An Introduction to Qualitative Research Interviewing*. London: Sage.

Labov, W. (2010) *Principles of linguistic change. Volume 3: Cognitive and Cultural factors*. Oxford: Blackwell.

Lamb, P. (2007) 'More than a curriculum area'. *Adults Learning*. Vol. 19(2), pp. 16–17.

Lamb, P. (2014) The impact of learning for the family: a model for the 21st century. *IFLL Sector Paper 9*. Leicester: NIACE.

Lantolf, J.P. and Thorne, S.L. (2007) Socio-cultural theory and second language learning. In B. VanPatten and J. Williams (eds), *Theories in Second Language Acquisition*, Mahwah, NJ: Lawrence Erlbaum Associates, pp. 201–224.

Lave, J. and Wenger, E. (1991) *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.

Laverty, S.M. (2003) Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, 2(3), pp. 21–35.

Lawson, M.A. (2003) School-family relations in context: Parent and teacher perceptions of parent involvement. *Urban Education*, 38(1), pp. 77–133.

Le Gallais, T. (2008) "Wherever I go there I am: Reflections on Reflexivity and the Research Stance." *Reflective Practice* 9(2), pp. 145–155.

Learning and Work Institute (2019) *Adult Participation in Learning Survey 2019.* Available at: https://learningandwork.org.uk/resources/research-and-reports/adult-participation-in-learning-survey-2019/.

Leitch, S. (2005) *Skills in the UK: the Long-term Challenge: Leitch Review of Skills: Interim Report*. Available at: https://dera.ioe.ac.uk/6037/ accessed on 2/3/2018.

Leki, I. (2001) "A narrow thinking system": Non-native-English-speaking students in group projects across the curriculum. *TESOL Quarterly* 35, pp. 39–67.

Lester, S. (1999) *An Introduction to Phenomenological Research*, Taunton, UK: Stan Lester Developments.

Levine, N.E. (1986) Family dynamics in cross-disciplinary perspective. *Reviews in Anthropology*, 13(4), pp. 340–347.

Lewin, A. and Massinin, S. (2003) Knowledge *Creation and Organisational Capabilities and Imitating Firms*. Palgrave: Basingstoke

Li, L. and Simpson, R. (2013) Telling tales: Discursive narratives of ESOL migrant identities. *Novitas-ROYAL (Research on Youth and Language),* 7(1), pp. 1–16.

Lieb, S. (1991) *Principles of Adult Learning*. Available at: https://sswm.info/sites/default/files/reference_attachments/LIEB%201991%20Principles%20of%20adult%20learning.pdf.

Lightbrown, P.M. and Spada, N. (1999) *How Languages are Learned.* Oxford: Oxford University Press.

Liu, H.J. (2012) Understanding EFL Undergraduate Anxiety in Relation to Motivation, Autonomy, and Language Proficiency. *Electronic Journal of Foreign Language Teaching*, 9(1).

Livingstone, D.W. (1999) *Exploring the Icebergs of Adult Learning: Findings of the First Canadian Survey of Informal Learning Practices*, Centre for the Study of Education and Work: Ontario.

Long, M.H. (1985) Input and second language acquisition theory. In S. Gass and C. Madden (eds) *Input in Second Language Acquisition*. Rowley, MA: Newbury House, pp. 377–393.

Lyons, J. (1977) *Semantics*. 2 Vols. New York: Cambridge University Press.

Mallows, D. (2014) *Language Issues in Migration and Integration: Perspectives from Teachers and Learners. British Council*

Mamber, S. (2003) Narrative mapping. In A. Everett and J. Caldwell (eds), *New Media: Theories and Practices of Digi textuality*. New York, NY: Routledge, pp. 145–158.

Mapp, K. L. (2003). Having their say: Parents describe why and how they are engaged in their children's learning. School Community Journal, 13(1), 35–64. Available at: http://www.schoolcommunitynetwork.org/SCJ.aspx.

Martini, T.S. and Page, S. (1996) Attributions and the stigma of illiteracy: Understanding help seeking in low literate adults. *Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement*, 28(2), p. 121.

Mason, J. (2002). Qualitative researching (2nd ed.). London: Sage

Mason, R. and Sherwood, H. (2016) Cameron *'Stigmatising Muslim Women' with English Language Policy.* 18th January 2016. Available at: https://www.theguardian.com/commentisfree/2016/jan/18/david-cameron-muslim-women-anti-women.

Mason, R. and Harriet, S *(2016) Migrant spouses who fail English test may have to leave UK, say Cameron* 18th January 2016. Available at: https://www.theguardian.com/uk-news/2016/jan/18/pm-migrant-spouses-who-fail-english-test-may-have-to-leave-uk.

Maxwell, J.A. (2005) *Qualitative Research Design: An Interactive Approach*. Thousand Oaks, CA: Sage Publications.

May, T (2018) *Integrated Communities Strategy Green Paper: Building Stronger, More United Communities.* HM Government Publication March 2018. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/696993/Integrated_Communities_Strategy.pdf.

McGivney , V (1990) *Education's for Other People: Access to Education for Non-participant Adults,* Leicester, NIACE

McLaughlin, B. (1987) *Theories of Second-language Learning*. London: Edward Arnold.

Merleau-Ponty, M. (1962) *Phenomenology of Perception*. (C. Smith, trans.). New York: Routledge & Kegan Paul. (Original work published 1945).

Merriam, S. (1998). *Qualitative Research and Case Study Applications in Education.* San Francisco, CA: Jossey-Bass.

Merriam, S.B. (2001). *Qualitative Research and Case Study Applications in Education*, 2nd ed. San Francisco: Jossey-Bass.

Merriam, S. (2009) *Qualitative Research: A Guide to Design and Implementation*. San Francisco, California: Jossey-Bass.

Merriam, S.B. and Caffarella, R.S. (1999) *Learning in Adulthood: A Comprehensive Guide*, 2nd ed., San Francisco: Jossey-Bass Publishers.

Mezirow, J. (1981) A Critical Theory of Adult Learning and Education. In Tight, M. (ed.) (1983) *Adult Learning and Education: Education for Adults* Volume 1, London: OUP.

Mezirow, J. (1997) *Transformative Learning: Theory to Practice, New Directions for Adult and Continuing Education.*

Mezirow, J. (2000) *Learning as Transformation: Critical Perspectives on a Theory in Progress. Higher and Adult Education Series* San Francisco: Jossey-Bass Publishers.

Mezirow, J. and Taylor, E.W. (2009) *Transformative Learning in Practice.* San Francisco: Jossey-Bass.

Michaels, S. (1989). *The Literacies Institute*: Its Mission, Activities and Perspective on Literacy. *Technical Report no.l. Newton, MA*: Educational Development Center, Inc.

Miller, E. and Zuengler, J. (2011) Negotiating access to learning through resistance to classroom practice. *The Modern Language Journal*, 95 (Supplementary Issue), pp. 130–147.

Ministry of Housing, Communities and Local Government (2018) *Integrated Communities Strategy green paper* [online] Available at: https://www.gov.uk/government/consultations/integrated-communities-strategygreen-paper.

Morgan, D. (1988) *Focus Groups as Qualitative Research*. London: Sage Publications.

Morgan-Klein, B. and Osborne, M. (2007) *The Concepts and Practices of Lifelong learning*. Routledge.

Morita, N. (2000) Discourse socialization through oral classroom activities in a TESL graduate program. *TESOL Quarterly*, 34, pp. 279–310.

Morita, N. (2004) Negotiating participation and identity in second language academic communities. *TESOL Quarterly*, 38, pp. 573–601.

Morrow, L. M. (1983). Home and school correlates of early interest in literature. Journal of Educational Research, 76, pp. 221–230.

Moustakas, C. (1994) *Phenomenological Research Methods*. Thousand Oaks, CA: Sage.

NATECLA (2011): *Action for ESOL*: https://www.natecla.org.uk/event/606/Action-for-ESOL-Seminar-Sat-Sept-10-2011-London.

NATECLA (2016) *Towards an ESOL Strategy for England*. NATECLA. Available at: http://natecla.org.uk/uploads/media/208/16482.pdf

Neuman, W.L. (2000) *Social Research Methods: Qualitative and Quantitative Approaches* 4th edn. New York. Harper Collins College Publishers.

Ngeow, K.K. (2004) *Learning through discussion: Designing tasks for critical inquiry and reflective learning. ERIC Digest* (online digest). Available at: http: ericdigests.org/2004-1tasks.htm.

NIACE (2004) *Adult Participation in Learning*, Briefing sheet 52 (July), Leicester: NIACE.

NIACE (2009) *The Learning Family: a NIACE Briefing Note.* Available at: www.niace.org.uk/sites/default/files/learning_family_briefing.pdf.

NIACE (2011) *Adult Participation in Learning: Jobseekers' Allowance or Employment and Support Allowance.* Leicester NIACE.

NIACE (National Institute of Adult Continuing Education) Policy briefing (2011) *Policy Update: The Impact on English for Speakers of Other Languages (ESOL) Learners of the Funding and Eligibility Changes*. Available at: http://dera.ioe.ac.uk/22790/1/SN05946.pdf

NIACE (2012) Adult participation in learning survey. Available at: https://www.ufi.co.uk/sites/ufi.co.uk/files/niaceparticipationsurvey2012.pdf.

NIACE (2013) A *Summary of Research and Evidence of Impact of Family Learning*.

NIACE (2018) Family Learning Works The inquiry into Family Learning in England and Wales: Leicester: NIACE. Available at: https://www.schooleducationgateway.eu/files/esl/downloads/53_NIACE_Family_learning_works_report.pdf.

Nickson, A. (2014) A qualitative case study exploring the nature of New Managerialism in UK higher education and its impact on individual academics' experience of doing research. *Journal of Research Administration,* 45(1), pp. 47–101.

Noels, K.A. (2001) New orientations in language learning motivation: Towards a model of intrinsic, extrinsic, and integrative orientations and motivation. *Motivation and Second Language Acquisition*, 23, pp. 43–68.

Norton B. (1995) Social identity, investment, and language learning. *TESOL Quarterly* 29(1), pp. 9–31.

Norton, B. (ed.) (1997) Language and identity. *TESOL Quarterly* 31.3 (special issue).

Norton, V. and McKinney, C. (2011) An Identity Approach to Second Language Acquisition. In Dwight Atkinson (ed.) *Alternative Approaches to Second Language Acquisition* (Routledge) pp. 73–94.

Nunan, D. (1988) *The Learner-centred Curriculum: A Study in Second Language Teaching*. Cambridge, England: Cambridge University Press. Available at: http://dx.doi.org/10.1017/CBO9781139524506.

Opie, C. (2004) Doing Educational Research: *A Guide to First-time Researchers*. *British Educational Research Journal* Vol. 32(5), pp. 703–717. Available at: http://lst-iiep.iiep-unesco.org/cgi-bin accesses on: 05/06/2018or new sites of inequality?

Orem, R.A. (2000) English as a second language in adult education. In Wilson, A.L. and Hayes, E.R. (eds), *Handbook of Adult and Continuing Education, New Edition*, San Francisco: Jossey-Bass, pp. 438–448.

Organisation for Economic Co-operation and Development (OECD) (2014) 'How much time do primary and lower secondary students spend in the classroom'. *Education Indicators in Focus*, No. 22. April 2014. Available at: http://www.oecd.org/education/skills-beyond-school/EDIF%202014--N22%20(eng).pdf.

Ose, S.O. (2016) Using Excel and Word to structure qualitative data. *Journal of Applied Social Science*, *10*(2), pp. 147–162.

O'Sullivan, B. (2012) Assessment issues in languages for specific purposes. *The Modern Language Journal*, *96*, pp. 71–88.

Oxford, R (1997) Cooperative learning, collaborative learning, and interaction: three communication strands in the language classroom. *Mod Lang J* 81(4), pp. 443–456.

Pahl, K. (2007) Creativity in events and practices: a lens for understanding children's multimodal texts, *Literacy* Vol, 41(2), pp. 86–92.

Pandey, S. and Zhan, M. (2007) Postsecondary education, marital status, and economic well-being of women with children. *Social Development Issues,* 29(1), pp. 1–26.

Peirce, B.N., (1995). Social identity, investment, and language learning. *TESOL quarterly*, *29*(1), pp. 9-31.

Parsons, J. and Taylor, L. (2011) *Student Engagement: What Do We Know and What should We Do?* AISI University Partners, Edmonton: Alberta Education.

Patton, M.Q. (2002) *Qualitative Evaluation and Research Methods* (3rd edn). Thousand Oaks, CA: Sage Publications, Inc.

Peacock, M., (2010) Attribution and learning English as a foreign language. *ELT Journal,* 64(2), pp. 184–193.

Pehl, T. and Schmieder, C. (2013) *Manual (on) Transcription. Transcription Conventions, Software Guides and Practical Hints for Qualitative Researchers.* 2nd English edition.

Pennacchia, J., Jones, E. and, Aldridge, F. (2018*) Barriers to Learning for Disadvantaged Groups. Report of Qualitative Findings,* DfE.

Pennycook, A. (1997) Cultural alternatives and autonomy. In P. Benson and P. Voller (eds), *Autonomy and Independence in Language Learning,* London: Longman, pp. 35–53.

Petty, G. (2006) *Evidenced-based Teaching*, Cheltenham: Nelson Thornes.

Pica, T. (1994) Research on negotiation: What does it reveal about second-language learning conditions, processes, and outcomes? *Language Learning*, 44(3), pp. 493–527.

Pintrich, P.R. and Schunk, D. (2002) *Motivation in Education: Theory, Research, and Applications,* 2nd edn. Upper Saddle River, NJ: Prentice Hall.

Polkinghorne, D. (1995) Narrative Configuration in Qualitative Analysis. In J. Hatch and R. Wisniewski (eds) *Life History and Narrative*. London: Falmer Press, pp. 5–23.

Porter, J and Lacey, P. (2005) *Researching learning difficulties. London: Sage*

Gilakjani, A.P., Lai-Mei, L. and Sabouri, N.B., (2012). A study on the role of motivation in foreign language learning and teaching. *International Journal of Modern Education and Computer Science*, *4*(7), p. 9.

Pring, R. (2001) The virtues and vices of an educational researcher. *Journal of Philosophy of Education*, 35(3), pp. 407–421.

Pring, R. (2004) *Philosophy of Educational Research*, 2nd edn, London: Continuum, p. 40.

Purcell-Gates, V. (2013) Literacy worlds of children of migrant farmworker communities participating in a Migrant Head Start program. *Research in the Teaching of English*, pp. 68–97.

Rahman, N. (1996) Caregivers' Sensitivity to Conflict: The Use of Vignette Methodology, *Journal of Elder Abuse and Neglect*, 8, pp. 35–47.

Ramsden, P. (1992) *Learning to Teach in Higher Education*, London: Routledge.

Rassool, N. (1999) *Literacy for Sustainable Development in the Age of Information*. The Language and Education Library 14. Clevedon: Multilingual Matters

Reece, I. and Walker, S. (2004) *Teaching, Training, and Learning: a Practical Guide*. Great Britain: Alden Group Limited

Riessman, K. (1993) Narrative Analysis. *Qualitative Research Methods Series*. 30. Newbury Park: Sage.

Roberts, C. and Baynham, M. (2006) *Introduction to the special issue: Research in adult* Linguistic and Education, Volume 17, Issue 1, pp. 1-5. Available at: https://www.sciencedirect.com/science/article/pii/S0898589806000866

Roberts, C., Baynham, M., Shrubshall, P., Barton, D., Chopra, P., Cooke, M., Hodge, R., Pitt, K., Schellekens, P., Wallace, C. and Whitfield, S. (2004*) English for Speakers of Other Languages (ESOL): Research Report Case Studies of Provision*, *Learners' Needs and Resources*. The National Research and Development Centre for Adult Literacy and Numeracy.

Robson, C. (2002) *Real World Research,* 2nd edn, Oxford: Blackwell.

Rogers, C.R. (1961) *On becoming a person*. Boston: Houghton Mifflin.

Rogers, J. (1989) *Adults Learning*, 3rd edn, London: OUP.

Rogers, C.R. (2006) Carl Rogers, core conditions and education. Available at: http://www.infed.org/thinkers/et-rogers.htm.

Rogers, C.R. and Freiberg, H.J. (1994) *Freedom to Learn*, 3rd edn, Columbus, OH: Merrill.

Ros i Solé, C. (2014) The paradoxes of language learning and integration in the European context. In D. Mallows (ed.), *Language issues in migration and integration: Perspectives from teachers and learners*. London, England: British Council, pp. 55–78.

Ros i Solé, C. (2016) *The Personal World of the Language Learner*. Springer.

Rubin, J. (1975) What the "Good Language Learner" Can Teach Us. *TESOL Quarterly,* 9(1), pp. 41–51.

Ryan, R.M. and Deci, E.L., (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Eeducational psychology*, 25(1), pp. 54–67.

Ryan, R.M. and Deci, E.L. (2000a) Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being. *American Psychologist* 55(1), pp. 68–78.

Ryan, R.M. and Deci, E.L. (2000b) The darker and brighter sides of human existence: Basic psychological needs as a unifying concept. *Psychological Inquiry*, 11, pp. 319–338. Available at: https://doi.org/10.1207/S15327965PLI1104_03.

Ryan, R.M. and Deci, E.L., (2011) A self-determination theory perspective on social, institutional, cultural, and economic supports for autonomy and their importance for well-being. In *Human Autonomy in Cross-cultural Context,* Springer: Dordrecht, pp. 45–64.

Ryan, R.M. and Deci, E.L. (2013) Toward a Social Psychology of Assimilation: Self-Determination Theory in Cognitive Development and Education. *Self-regulation and Autonomy: Social and Developmental Dimensions of Human Conduct,* 40, pp. 191–207.

Sadeghi, A., Niayfar, G.H., Azizi, S., Nejad, D.A., and Babaei, M. (2016) Investigation of the Role of the University in Students' Academic Self Confidence, University of Guilan, Faculty of Humanities. *Sociology Mind*, 6(03). Available at: http://www.scrip.org/journal/s m, p. 130.

Saldaña J. (2013) *The Coding Manual for Qualitative Researchers*. London: SAGE Publications.

Sameroff, A. (1987) 'The Social Context of Development', in N. Eisenberg (ed.) *Contemporary Topics in Developmental Psychology*, New York: Wiley.

Sammons, P., Day, C., and Stobart, G. (2007) *Teachers matter: Connecting work, lives and effectiveness*. McGraw-Hill Education (UK).

Sandlin, J.A., Wright, R.R., and Clark, C. (2011) Re-examining theories of adult learning and adult development through the lenses of public pedagogy. *Adult Education Quarterly*, (20)10, pp. 1–21.

Scharmar, C.O. (2009) *Theory U: Leading from the future as it emerges*. San Francisco: Berrett-Koehler Publishers, Inc.

Schellekens, P. (2001) *English language as a barrier to employment, education and training*, Norwich: Department for Education and Skills. Available at: http://webarchive.nationalarchives.gov.uk/20130401151715/http://ww w.education.gov.uk/publications/eOrderingDownload/4RP21098.pdf.

Schellekens, P. (2019) Natecla plenary (2018): ESOL provision and our learners. *Language Issues: The ESOL Journal*, 30(1), pp. 4–7.

Schugurensky, D. and Myers, J.P. (2003) Learning to teach citizenship: A lifelong learning approach. *Encounters in Theory and History of Education*, 4.

Schuller, T. (2010) Building a Strategic Framework for Lifelong Learning: Insights from "Learning through Life". *Adult Learner: The Irish Journal of Adult and Community Education*, 105, p. 118.

Schuller, T., Bynner, J. and Feinstein, L. (2004) *Capitals and Capabilities*. London: Centre for Research on the Wider Benefits of Learning, Institute of Education.

Schuller, T. and Watson, D. (2009) *Learning Through life: Inquiry into the Future for Lifelong Learning*. Leicester, England: National Institute for Adult and Continuing Education.

Schütz, R. (2007) *The Natural Approach; Stephen Krashen's Theory of Second Language Acquisition.* Available at: http://www.sk.com.br/sk-krash.html (17/02/2016).

Schwandt, T.A. (2007) *Sage Dictionary of Qualitative Inquiry*, 3rd edn. Thousand Oaks, CA: Sage.

Shaffer, D.R. (2008) *Social and Personality Development*. Nelson Education.

Shain, F. (2013) Race, nation and education An overview of British attempts to ' manage diversity' since the 1950s, *Education Inquiry* Vol. 4(1), March 2013, pp. 63–85.

Shaver, J.P. (1992) *Epistemology and the Education of Social Science Teachers*. Proceedings of the International Conference on Subject-Specific Teaching Methods and Teacher Education, Santiago de Compostela, Spain.

Shohamy, E. and McNamara, T. (2009) *Language Tests for Citizenship, Immigration, and Asylum.*

Simpson, J. (2016) English for Speakers of Other Languages (ESOL): Language education and migration. *The Routledge Handbook of ELT.* London: Routledge.

Simpson, J. (2016) 'English for Speakers of Other Languages (ESOL): Language education and migration.' In G. Hall (ed.) *The Routledge Handbook of ELT.* London: Routledge.

Simpson, J. and Cooke, M. (2017) Recognising multilingual realities in ESOL: The NATECLA National Conference 2017 Keynote. *Language Issues: The ESOL Journal, 28(2*), pp. 4–11.

Simpson, J. and Cooke, M. (2018) Teaching Culture in Adult ESOL in the UK. *The TESOL Encyclopedia of English Language Teaching*, pp. 1–5.

Smith, J. A., Larkin, M. H., and Flowers, P. (2009). *Interpretative phenomenological analysis: Theory, method and research.* Los Angeles; London: Sage.

Smith, H. and Smith, M.K. (2008) *The Art of Helping Others*. *Being Around, Being There, Being Wise*. London: Jessica Kingsley.

Soussi. A. (2018) UK Muslim women on Boris Johnson's racist 'burka' comments *Al Jazeera News 9th August 2018.* Available at: https://www.aljazeera.com/indepth/features/british-muslim-women-boris-johnson-racist-burka-comments-180808220020282.html.

Spade, J.A. (2007) *The Relationship between Student Bullying Behaviors and Self-Esteem.* Doctoral Dissertation, Bowling Green, OH: Graduate College of Bowling Green State University.

Staver, J.R. (1998) Constructivism: Sound theory for explicating the practice of science and science teaching. *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching*, 35(5), pp. 501–520.

Stewart D. and Shamdasani P.N. (1990) *Focus Groups: Theory and Practice*. Newbury Park, CA, USA: Sage.

Swain, J., Brooks, G. and Bosley, S. (2014) The benefits of family literacy provision for parents in England. *Journal of Early Childhood Research*, 12(1), pp. 77–91.

Swain, J., Cara, O., Vorhaus, J. and Litster, J. (2015) *The Impact of Family Literacy Programmes on Children's Literacy Skills and the Home Literacy Environment'*. National Research and Development Centre for adult literacy and numeracy.

Tappan, M.B. (2005) Domination, subordination and the dialogical self: Identity development and the politics of 'ideological becoming'. *Culture & Psychology*, 11(1), pp. 47–75.

Taylor, K.B. (2005) A gathering of great minds: Designing twenty-first century education with twentieth century ideas. *About Campus*, 10(2), pp. 17–23.

Taylor, S.J. and Bogdon, R. (1998) *Introduction to Qualitative Research Methods*, New York: John Wiley and Sons.

Teale, W. (1984) Reading to young children: Its significance for literacy development. In H. Goelman, A. Oberg, and F. Smith (eds), *Awakening to Literacy,* Exeter, NH: Heinemann Educational Books, pp. 110–121.

Thayer-Bacon, B. (2003) *Relational "(e)pistemologies",* New York: Peter Lang.

Thayer-Bacon, B.J. (2008) Leaders in philosophy of education: Intellectual self portraits. *Education and Culture*, 24(2), pp. 63–69.

The State Council of the People's Republic of China, (2005) *Gender Equality and Women's Development in China*. Beijing, China Information Office: New Star Publishers. Available at: http://news.xinhuanet.com/english/2005-08/24/content_339610Dey7.htm

Thomas, K.W. (2009) *Intrinsic Motivation at Work: What Really Drives Employee Engagement*. Berrett-Koehler Publishers.

Thompson, N. (2006) *Anti-discriminatory Practice*, 4th ed. Palgrave MacMillan.

Thornburg, D.G. (1993) Intergenerational literacy learning with bilingual families: A context for the analysis of social mediation of thought. *Journal of Reading Behavior*, 25(3), pp. 323–352.

Tuckett, A. and Field, J, (2016) *Factors and Motivations Affecting Attitudes Towards and Propensity to Learn through the Life Course. Future of skills and lifelong learning evidence review: Foresight Government Office for Science.*

Turner, S. and Coen, S.E. (2008) Member checking in human geography: interpreting divergent understandings of performativity in a student space. *Area*, 40(2), pp. 184–193.

Usher, R. and Edwards, R. (1994) *Post-modernism and Education*, London: Routledge.

Ushioda, E. (2011) Motivating learners to speak as themselves In G. Murray, X. Gao and T. Lamb (eds), *Identity, Motivation and Autonomy in Language Learning*. Clevedon: Multilingual Matters, pp. 11–24.

van Manen, M. (1990) *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy.* State University of New York Press, Albany.

Vincent, C. (2017) 'The children have only got one education and you have to make sure it's a good one': parenting and parent–school relations in a neoliberal age. *Gender and Education*, 29(5), pp. 541–557.

von Glaserfeld, E. (1993) Learning and adaptation in the theory of constructivism. *Communication & Cognition*, 26(3/4), pp. 393–402.

Vygotsky, L. (1978) *Mind and Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.

Walford, G. (2001) *Doing Qualitative Educational Research*. Bloomsbury Publishing.

Ward, J. (2008) *ESOL: The Context and Issues*. Leicester: NIACE.

Warren, M.R., Hong, S., Rubin, C.L. and Uy, P.S., (2009). *Beyond the bake sale: A community-based relational approach to parent engagement in schools*. *Teachers college record*, *111*(9), pp. 2209-2254.

Warschauer, M. (1997) A sociocultural approach to literacy and its significance for CALL. In In K. Murphy-Judy and R. Sanders (eds), *Nexus: The convergence of research & teaching through new information technologies*, Durham: University of North Carolina, pp. 88–97.

Wellington, J. (2000) *Educational Research: Contemporary Issues and Practical Approaches,* London, England: Continuum.

Wenger, E. (1998). *Communities of Practice: Learning, Meaning and Identity*. Cambridge: CUP.

West Midlands Combined Authority (2017) *Strategic Economic Plan*. [pdf] Available at: https://www.wmca.org.uk/what-we-do/strategy.

Westmoreland, H., Rosenberg, H., Lopez, E. and Weiss, H. (2009) *Seeing is Believing: Promising Practices for How School districts Promote Family Engagement.* Issue Brief, Harvard Family Research Project and National PTA. Available at: www.hfrp.org/content/download/3420/98238/.../SeeingIsBelieving.pdf.

Wessendorf, S. (2013) Commonplace diversity and the 'ethos of mixing': perceptions of difference in a London neighbourhood. *Identities* 20(4), pp. 407–422.

Wheatley, G. H. (1991) Constructivist perspectives on science and mathematics learning. *Science Education*, 75(1), p. 9.

White, L. (1987) 'Against comprehensible input: The input hypothesis and the development of second language competence', *Applied Linguistics*, 8, pp. 95–110.

Whitehead, J. (1999) *How do I improve my practice? Creating a discipline of education through educational enquiry* (Doctoral dissertation, University of Bath).

Wisniewska, D. (2013) Interest and interest-enhancing strategies of adolescent EFL learners, *ELT journal*, Volume 67(2), April 2012. Available at: https://doi.org/10.1093/elt/ccs079, pp. 210–219.

Xu, J. (2011) Second language learners and their self-confidence in using English: A social constructive perspective*. Asian EFL Journal. 13. pp. 246–271.*

Yin, R.K. (2003) *Case Study Research: Design and Methods*, 3rd ed., Vol. 5. Sage Publication

Zimmerman B. (2002) Becoming a self-regulated learner: An overview. *Theory Practice* 41: pp. 64–70. Available at: https://www.tandfonline.com/doi/abs/10.1207/s15430421tip4102_2?journalCode=htip20.

Appendices

Appendix 1: Summary profiles of individual participants

I provide a summary profile of each participant; the purpose is to enable the reader to become more familiar and develop an understanding of the lives of each participant in order to appreciate the results and discussions presented in this study. Pseudonyms have been given to each participant.

Participant 1: Simky

Simky came to England when she was just 13 years old; she had never before travelled out of Yemen and had always lived with her mum and her siblings. Her dad worked away in Saudi and only visited them when he could. Simky did not go to school in Yemen, she stayed home. She said, "I learnt everything from my mum; she taught me everything, housework, looking after animals, my brother and sisters – things like that." This coupled with her extreme lack of English on arrival in England in 1992, caused many difficulties for her in the early days and after her marriage. She said "my dad didn't send me to school straight away, I stayed home for a year or so, and then I went straight into high school. For my mom to say my dad was coming for all of us for life in England was an enormous challenge would be a gross understatement". On many occasions, Simky felt confused, excited, and scared about moving to UK. She said, "I was scared because I didn't know what it would be like to live in England but so happy because I would see my dad more, he would keep us safe, we will all be together." Although she encountered episodes of discouragement, her determination and resilience are an essential part of her make-up.

Simky is a confident speaker, eager to participate in an interview and in an upbeat mood. She has a big happy smile and created a jovial environment to tell her story. She said "I am not sure I can do this but I'm giving it a go and if I can, I will answer your questions, [I'm] feeling pressure, it feels like I am in exam". Simky gathered all her prompts to help her with her story (mind map, items from her memory box), she was more articulate than others, and she set the scene for other participants to tell their stories.

At times there were grammatical slips but this did not prevent the listeners listening to her story as she used correct words and there was a start, middle and end to her story, which

included plot, time and place (Clandinin and Connelly 2007). She is not literate in Arabic and proudly said "I can't read or write in Arabic because I didn't go to school in Yemen. Now I feel stupid because my children are going to mosque and can read the Quran." Simky recognises how her missed opportunities, not going to school in Yemen, have hindered her starting her education in UK.

Participant 2: Ramila

Ramila faced more barriers to learning than her peers did, even though she was privileged to go to school in Yemen. She explained that her main difficulties were concentration, retaining information, problems with spellings and the text just not making sense to her. The text was everywhere on the page. Ramila does not have any problems with her eyesight. Her experience of her time in school was of playing and not learning. She said "In Yemen, teachers just let us play, they don't teach us anything" (shaking her head). Education in Yemen, she feels, did not equip her for life outside the home or a career (like here). She preferred to stay at home and learn about housework. "I learned from mum", she said "it was boring but better to stay home with mom."

Ramila's English on arrival, she said, was "na, na Zero English – no English." Upon arrival, if she had started school, she would have been in year 8 in secondary education. She did not go to school straight away, but started in the middle of the academic year in year 10. Then, after leaving secondary school, she joined an ESOL class at her local college for a few months. She was married within a few months of starting college and after marriage she stopped attending college, due to starting a family.

Participant 3: Kamla

Kamla is 37 years old. She has been in England for 19 years. Both of her parents are from Yemen and her dad worked away in America. He had a business, a big food supermarket, and used to travel from America to Yemen. She is unclear how old she was when her dad went to America but, listening to her story, she may have been five years old. Kamla has five brothers and a sister; she is the eldest and they lived in a village in Yemen. Her attendance at school in Yemen was erratic and most of the time she stayed home because there was nobody to help her mum with housework and looking after her siblings.

Kamla is married. Her husband was born in England but went back to Yemen to get married. He wanted to get married to a traditional Yemeni girl from Yemen. He is not a close cousin but he is a cousin. She said "his dad is Arab and his mom is English." Kamla now lives with her husband, two sons and a daughter in the UK. She has been attending FLESOL class for about six years and has attended an ESOL course at a local college.

Support from her husband and children has helped her to adjust and enjoy learning English. Kamla, enthusiastic and confident (at times shy in front of her peers) was unique; her peers are quick to point a finger at her to say "your husband's mom is English and not Yemeni". Kamla often looks down when such references to her husband are made and she does not react in words. Support and motivation from her husband and family have enabled her to achieving her goal of passing her driving test and gaining independence.

Participant 4: Damy

Damy is 47 years of age, she lived in a village in Yemen. In her story she described her life experiences; her marriage was arranged for her when she was 20 years old. She did not attend school in Yemen and does not read or write in Arabic. She stayed home to help her mum with household chores and looked after younger brothers, sisters and the farm animals.

She arrived to live in the UK within two months of marriage. She faces lots of everyday life skills challenges and barriers, such as when shopping, going to doctors, knowing what to do when the children are sick, and supporting her children with school work. Some of these she faces with determination and support from her husband. She is mildly frustrated when she cannot join in with her children and husband when they speak in English.

Participant 5: Sarda

Sarda has a very modern outlook on life. She came to the UK in 1999, and could not speak a word of English. She attended school in Yemen but did not enjoy her school experience at all. She said "we just played, I got bored and wanted to be at home with my mum". Although her mum encouraged her to go to school, she refused to go and her sister used to help her with reading and writing in Arabic at home.

In her story she tells us about her childhood habits; she said, “I used to eat washing powder,” and told how her big brother used to be a ‘watchman’ and ready to smack her.” She also said she has noticed that her daughter has the same habit now.

Sarda explained that when she got married she was 16 years old and her husband (her cousin) is four years older than her. Her aspiration is to work in a primary school. She can support her son with easy reading, colours, numbers, and the alphabet; other support is provided by her husband as she does not feel confident with her English. Sarda is also a ‘volunteer’ in another FLESOL class. She uses her bilingual skills (Arabic/English) in an interpreter role and recognises that her peers with low level English language skills could benefit both from her support and, at the same, from having her as a positive role model for her peers in the current economic climate. Sarda envisages that on completion of her level two ‘Functional Literacy’ skills, she will join the ‘Teaching Assistant’ programme.

Appendix 2: Participant Information Sheet

Study title: Family Learning in English for Speakers of Other Languages (FLESOL): a case study of Yemeni women's perspectives

Opportunity to take part in my doctoral research study, but before you decide it is important for you to understand what the research is about and why it is being done and what it involves. You can take this information sheet home and share and through with your family if you wish. I will ask the Arabic tutor to explain the content of the information sheet to you and you can always ask me about this study or if you would like more information.

What is the purpose of this study?

The purpose of this study is to find out about your experiences of learning English.

Why have I been chosen? You have been invited to take part in the study as research participants as you are an ESOL learner in Family learning class. You are in an ideal position to give us valuable first hand information from your own perception. I wish to include your stories within my final study; your background will contribute to a range of learner stories being included within this study.

What do I have to do and what are the possible disadvantages of taking part? The study is carried out through informal interviews and will cover issues including your previous experiences of education; how you came to be on this course, your feelings about this course (what you enjoy or don't enjoy); what you hope to gain from the course, your hopes for the future.

What are the possible benefits of taking part? It will help with interview skills, support you with listening and speaking, and identify your aspirations. My research findings and could lead to a better understanding of your community, improved FLESOL development and support other professionals in the field.

Will my taking part in this study be kept confidential? Your responses to the questions will be kept confidential. This interview is confidential (private) and anonymous (your real name will not be used), are not revealed during the analysis and write up of findings. You can stop at any time; however, your participation will be a valuable.

- The interview will be recorded and take about an hour.
- I will be gathering by means of conversation, aided by visual materials that you will have provided.
- I will also invite you to support with the interpretation of the evidence gathered - stories are real

If you are willing to participate then please sign the form to give your permission (consent) to being interviewed.

Contact for further information

If you would like further information about this research project please contact Hasu Patel on [telephone number redacted] [e-mail address redacted] or my Alternatively you may wish to contact my Director of Studies, Dr Linda Devlin at [e-mail address redacted] who will be happy to clarify any aspects of the study.

Appendix 3: Participant consent form

Title of study: Family Learning in English for Speakers of Other Languages (FLESOL): a case study of Yemeni women's perspectives

1. I confirm that I have read and understood the information sheet for the above project and I have had chance ask questions about the study. ☐
2. I understand that my participation is voluntary and that I can withdraw at any time and no explanations needed. ☐
3. I understand that my responses will be anonymised (my real name will not be used) before analysis ☐
4. I agree to take part in the above study ☐

Name of participant. .....Date.....Signature.....

Name of Researcher: .....Date.....Signature.....

Copies: 1 for copy for the participant and one copy for the researcher

Appendix 4: **Introductory activity,** i**cebreaker semi-structured interviews**

1. Tell me about your learning experiences and when did they start?
2. What is good about your learning here and why?
3. What was good about learning in Yemen and why?
4. What do you like or dislike about UK?
5. What can you do now using your English that you could not do before?

Appendix 5: **Open-ended questions to guide the focus group interview in Stage 3**

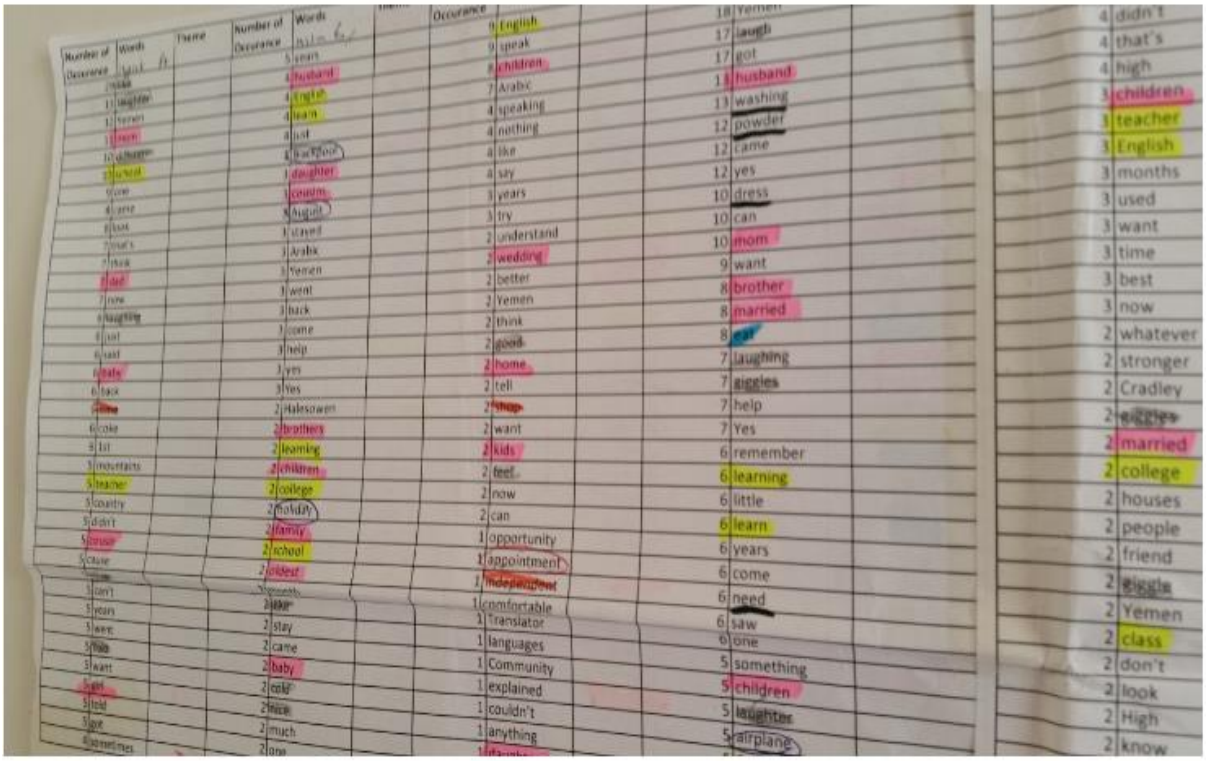
For each photograph participants were asked to describe:

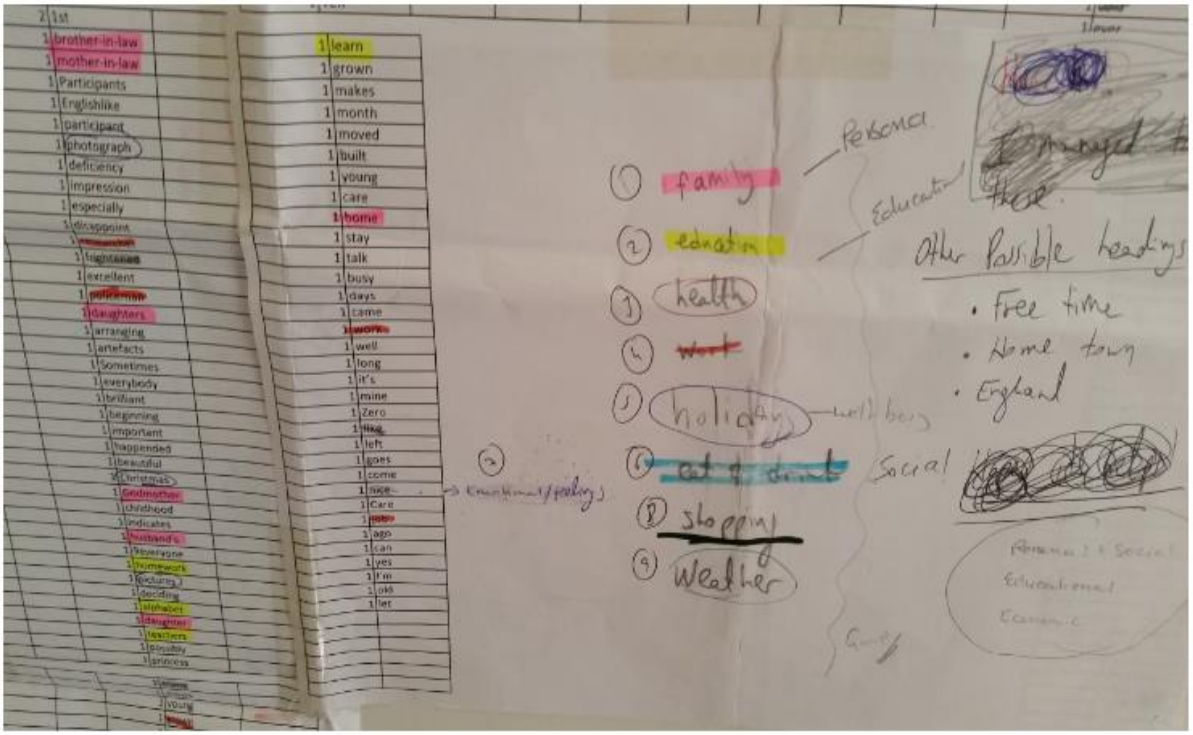
a. What the image was?
b. What was happening in the photograph?
c. Why the image/photograph was important?

Prompt questions to elicit details included:

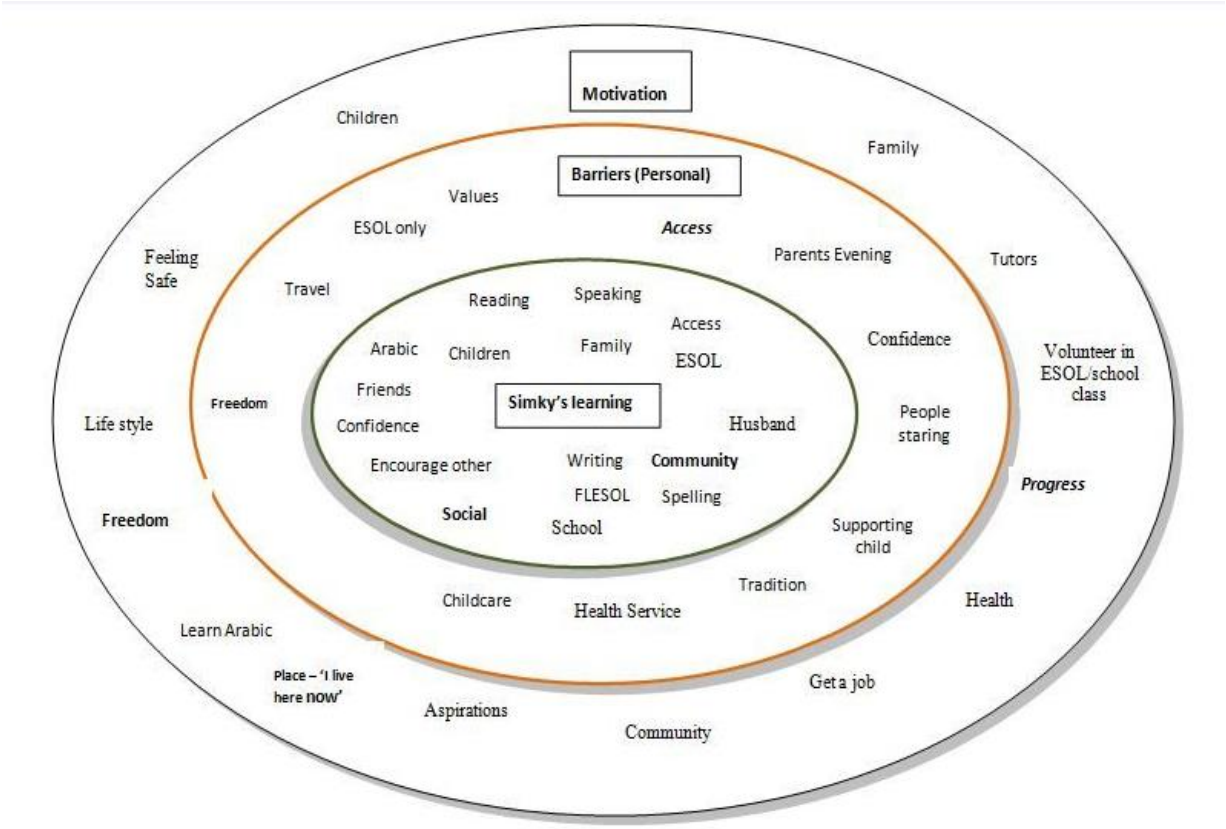
a. What do you see in this photograph now?
b. What is happening in the photograph?
c. In what ways do these items from your memory box influence learning experiences?

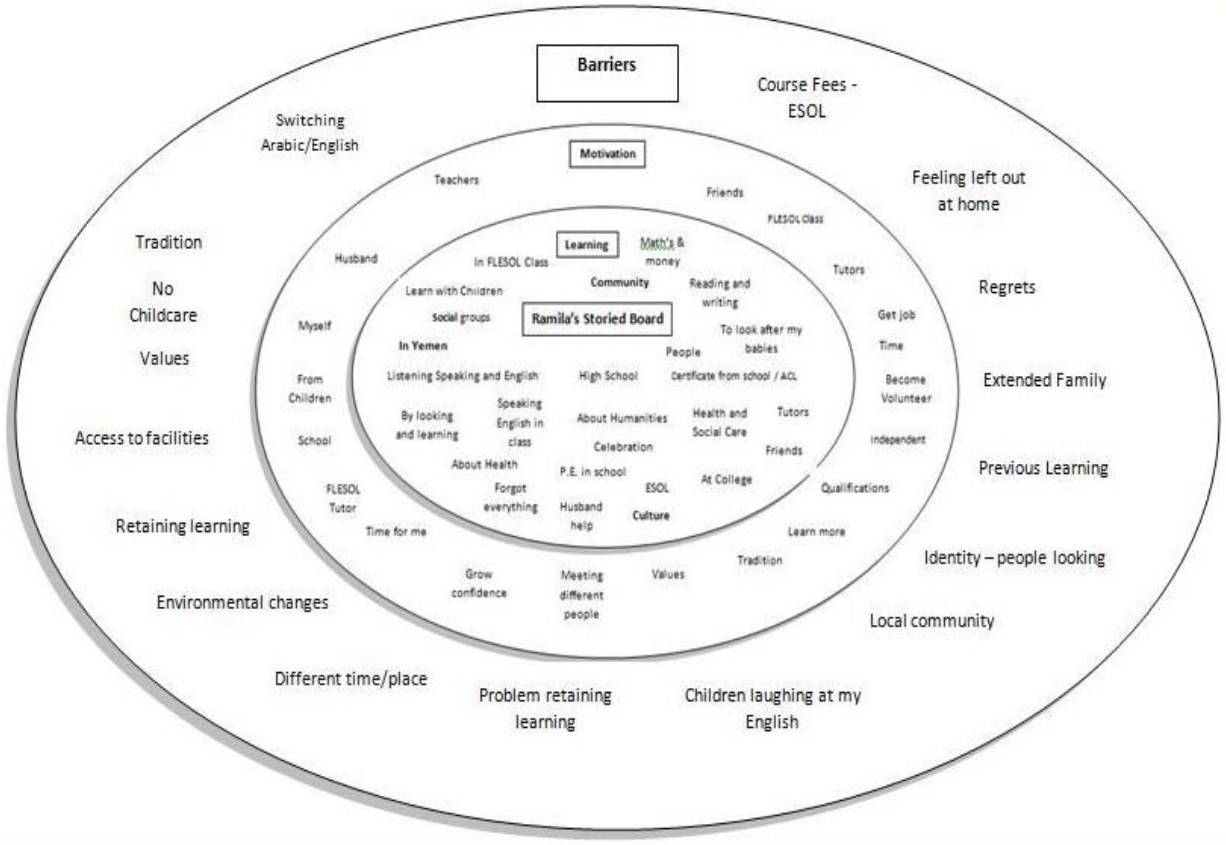
Appendix 6: Source data coding tool – example of process used to highlight the frequent occurrences of words for categories and themes

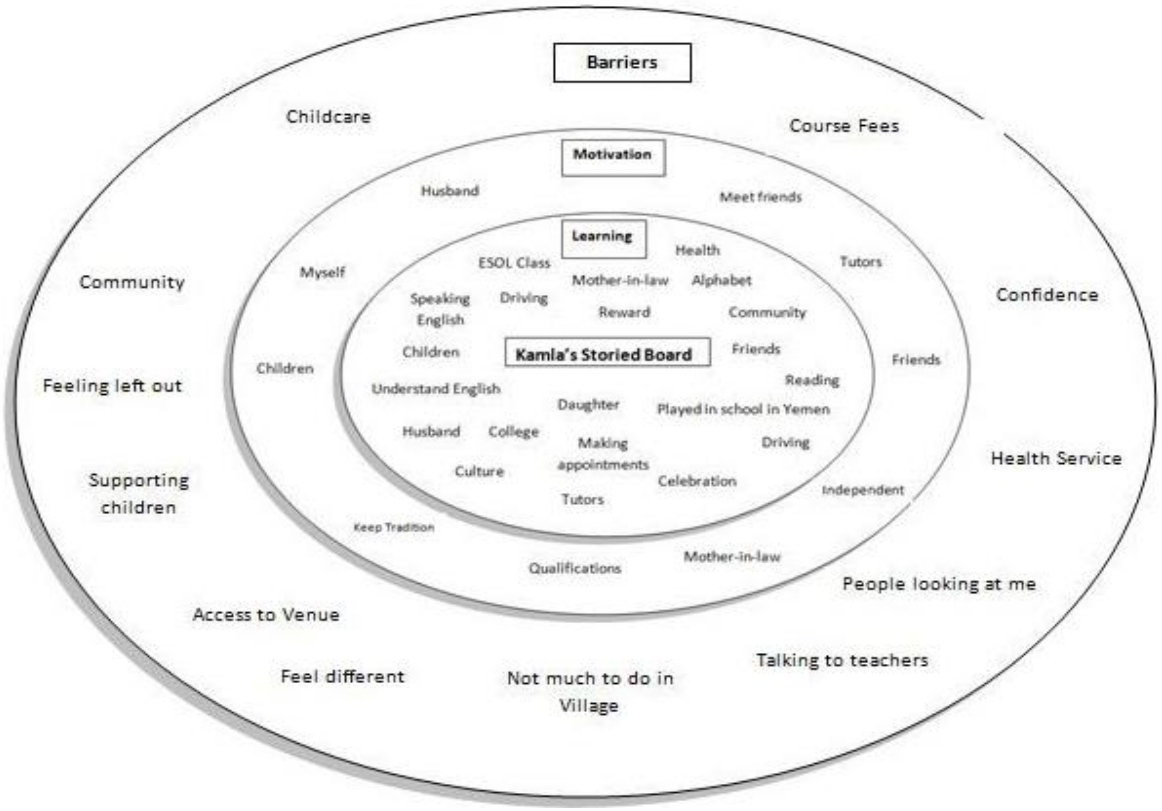


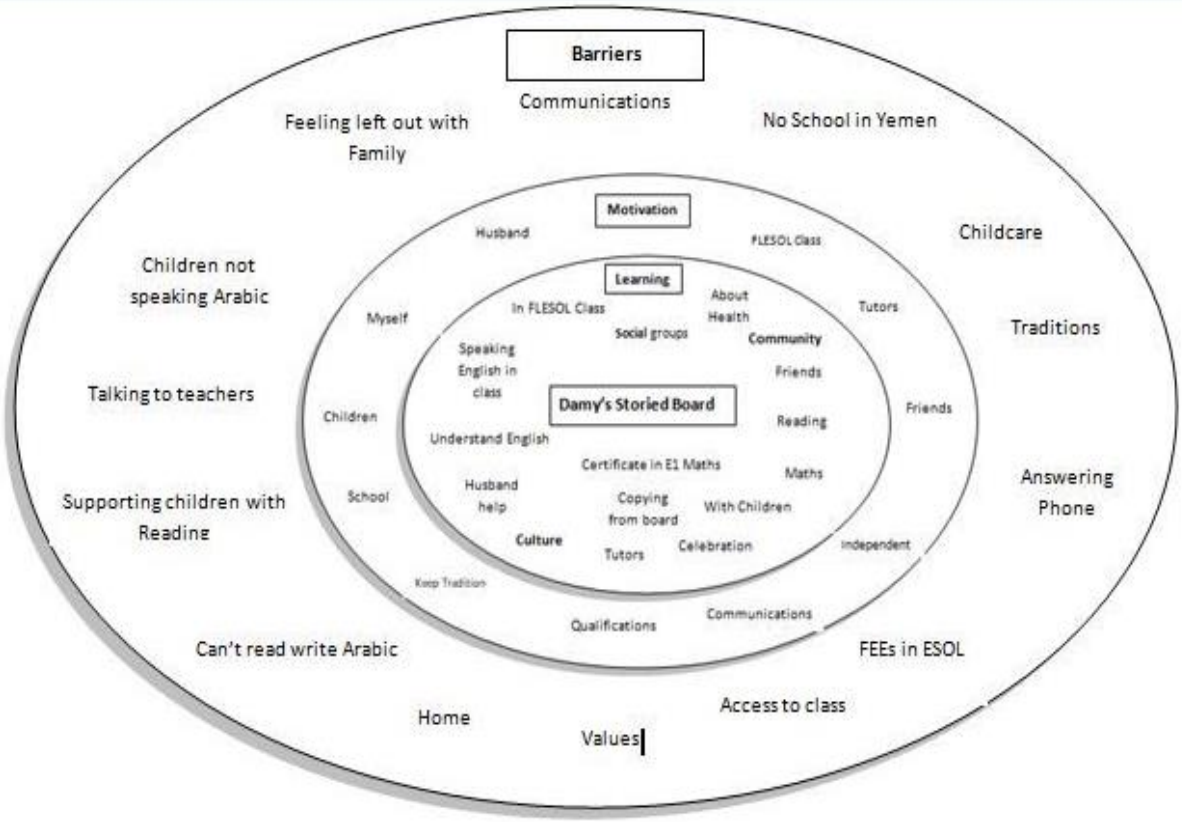


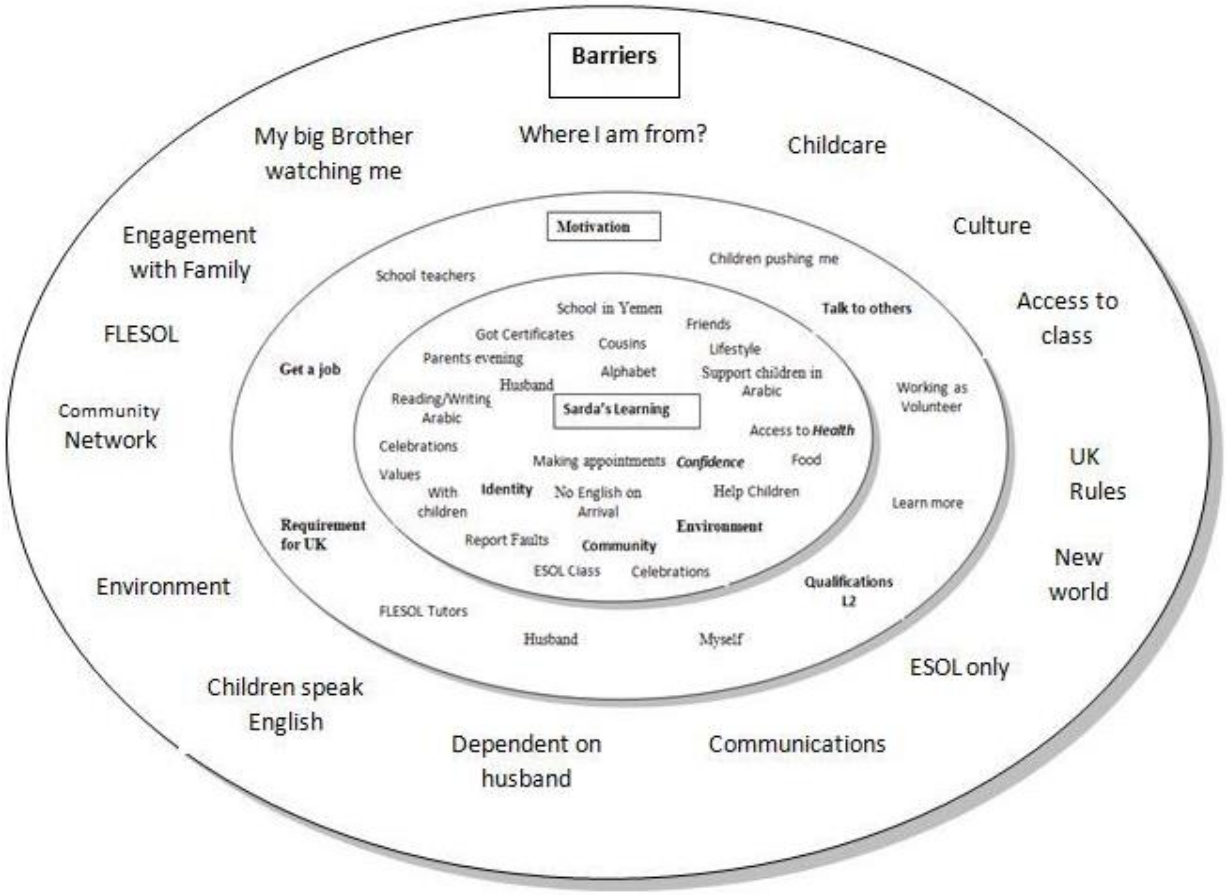
Appendix 7: Participants' Individual Storyboards






Barriers
Childcare
Course Fees
Motivation
Husband
Meet friends
Learning
Health
Tutors
ESOL Class
Mother-in-law
Alphabet
Myself
Community
Confidence
Speaking English
Driving
Reward
Community
Children
Kamla's Storied Board
Friends
Chidlren
Friends
Reading
Understand English
Daughter
Played in school in Yemen
Feeling left out
Husband
College
Making appointments
Driving
Health Service
Culture
Celebration
Supporting children
Tutors
Independent
Keep Tradition
Mother-in-law
Qualifications
People looking at me
Access to Venue
Talking to teachers
Feel different
Not much to do in Village


Barriers
Communications
Feeling left out with Family
No School in Yemen
Motivation
Husband
FLESOL Class
Childcare
Children not speaking Arabic
Learning
About Health
Tutors
In FLESOL Class
Myself
Traditions
Social groups
Community
Speaking English in class
Friends
Talking to teachers
Damy's Storied Board
Children
Friends
Reading
Understand English
Certificate in E1 Maths
Maths
Answering Phone
School
Husband help
Copying from board
With Children
Supporting children with Reading
Culture
Tutors
Celebration
Independent
Keep Tradition
Communications
Qualifications
Can't read write Arabic
FEEs in ESOL
Access to class
Home
Values


Barriers
My big Brother watching me
Where I am from?
Childcare
Engagement with Family
Culture
Access to class
FLESOL
Community Network
Get a job
Requirement for UK
Environment
Children speak English
Dependent on husband
Communications
ESOL only
New world
UK Rules
Learn more
Working as Volunteer
Motivation
Children pushing me
School teachers
School in Yemen
Friends
Talk to others
Got Certificates
Cousins
Lifestyle
Parents evening
Alphabet
Support children in Arabic
Husband
Reading/Writing Arabic
Sarda's Learning
Access to Health
Celebrations
Making appointments
Confidence
Food
Values
With children
Identity
No English on Arrival
Help Children
Report Faults
Community
Environment
ESOL Class
Celebrations
Qualifications L2
FLESOL Tutors
Husband
Myself

Appendix 8: Themes and possible subthemes

Labels from each circle (Learning, Motivation and Barriers) reviewed.

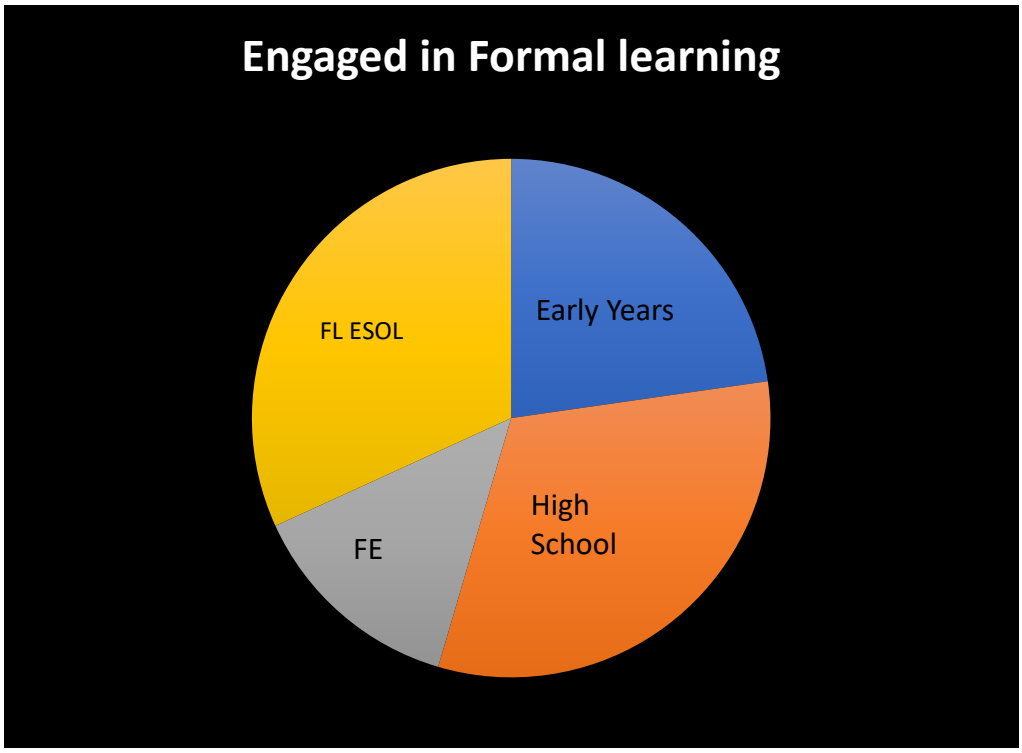
Categories identified from each circle (allocating individual labels to a category).

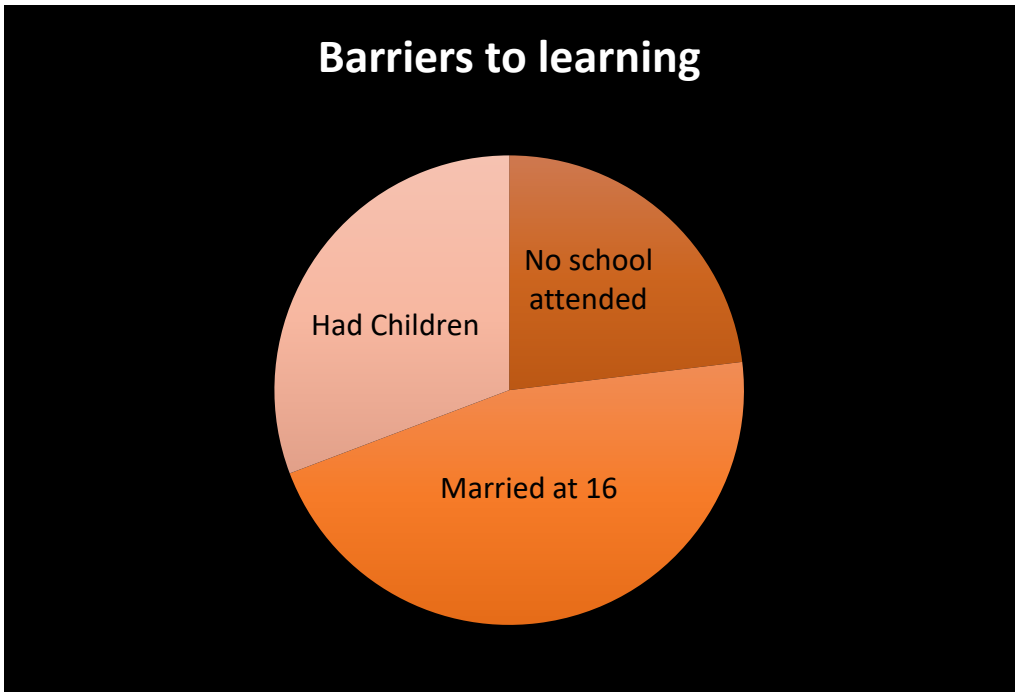
Learning – sub theme/category			
Place of Learning	***Social/ Family dimension***	***Connections of learning with other people***	***What they have learned?***
Yemen	Mum	Friends	Driving
Schools	Husband	Mentor	Healthy eating
Mosques	Siblings	Tutors	Situated learning
College	Children	Teachers	Sewing
Adult learning	Extended family	Driving Instructor	Swimming
Community centers	Social groups	Community	Shopping
Library	FLESOL		Travelling
Health Centre	ESOL		Making appointment
	Keep-Fit		Talking to teachers
	Culture		Reporting faults
			Reading with children

Motivation – Sub-themes/category				
Personal	***Social***	***Vocational***	***Extrinsic motives***	***Intrinsic motives***
Feeling safe	Lifestyle	Volunteer		
Value	Travel	Job		
Speaking English	Friends	School		
Family	Engagement	Qualifications		
Health	Freedom			
Learn	Role model			
Encouragement				
Independence				

Barriers – sub theme/ categories			
Personal Apprehension	***Practicalities of everyday situations***	***Communications with others***	***Structural***
Anxiety	No Childcare	Mixing with others	Class time
Fear	Access to services	Talking to teacher, Health staff	Policy
No confidence	Low skills		UK Rules
Isolated	No education		Social and cultural environment
Dependent	Supporting children		Hospital
Identity			Doctors Surgery
Poor experience			Course fees
Regrets			

Appendix 9: Clusters of meaning gathered from introductory activity for learning and barriers





Appendix 10: Common themes from introductory activity Stage 1